



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

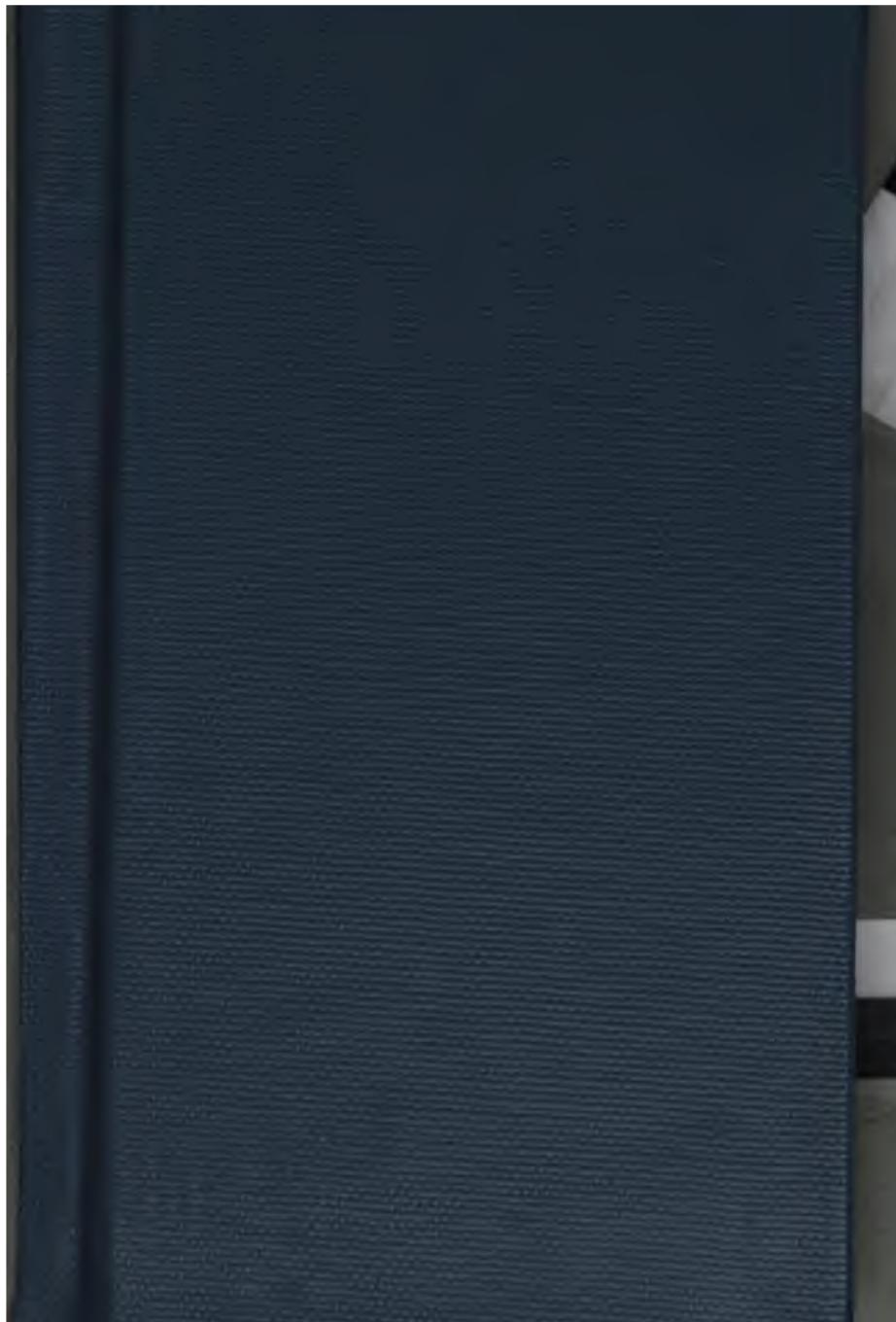
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>









BV4953
C64C35
1853

HANNAH CORCORAN:

AN AUTHENTIC NARRATIVE

O F

HER CONVERSION FROM ROMANISM,

HER ABDUCTION FROM CHARLESTOWN,

A N D

THE TREATMENT SHE RECEIVED DURING HER ABSENCE.

BY

THOMAS FORD CALDICOTT, D. D.,
PASTOR OF THE FIRST BAPTIST CHURCH, CHARLESTOWN, MASS.

BOSTON:
GOULD AND LINCOLN,
59 WASHINGTON STREET.

1853.

VALUABLE SCHOOL BOOKS.

THE ELEMENTS OF POLITICAL ECONOMY. By FRANCIS WAYLAND, D.D., President of Brown University. Fifteenth Thousand. 12mo., cloth. Price \$1.25.

"His object has been to write a book, which any one who chooses may understand. He has, therefore, labored to express the general principles in the plainest manner possible, and to illustrate them by cases with which every person is familiar. It has been to the author a source of regret, that the course of discussion in the following pages, has, unavoidably, led him over ground which has frequently been the arena of political controversy. In all such cases, he has endeavored to state what seemed to him to be truth, without fear, favor, or affection. He is conscious to himself of no bias towards any party whatever, and he thinks that he who will read the whole work, will be convinced that he has been influenced by none." — Extract from Preface.

POLITICAL ECONOMY, ABRIDGED. by the Author, and adapted to the use of Schools and Academies. Seventh Thousand. 18mo., half morocco. Price 50 cents.

"The original work of the author, on Political Economy, has already been noticed on our pages; and the present abridgment stands in no need of a recommendation from us. We may be permitted, however, to say, that both the rising and risen generations are deeply indebted to Dr. Wayland, for the skill and power he has put forth to bring a highly important subject distinctly before them, within such narrow limits. It is to be hoped, this will form a class-book, and be faithfully studied in our academies; and that it will find its way into every family library. It is fitted to enlarge the mind, to purify the judgment, to correct erroneous popular impressions, and assist every man in forming opinions of public measures, which will abide the test of time and experience." — *Boston Recorder*.

"We rejoice to see such treatises spreading among the people; and we urge all who would be intelligent freemen, to read them." — *New York Transcript*.

"It is well adapted to high schools, and embraces the soundest system of republican political economy of any treatise extant." — *Daily Advocate*.

THOUGHTS on the present Collegiate System in the United States. By FRANCIS WAYLAND, D.D. Price 50 cents.

"These Thoughts come from a source entitled to a very respectful attention; and the author goes over the whole ground of collegiate education, criticising freely all the arrangements in every department and in all their bearings."

PALEY'S NATURAL THEOLOGY. Illustrated by forty plates, and Selections from the notes of Dr. Paxton, with additional Notes, original and selected, for this edition; with a vocabulary of Scientific Terms. Edited by JOHN WARE, M.D. 12mo., sheep. Price \$1.25.

"The work before us is one which deserves rather to be studied than merely read. Indeed, without diligent attention and study, neither the excellencies of it can be fully discovered, nor its advantages realized. It is, therefore, gratifying to find it introduced, as a text-book, into the colleges and literary institutions of our country. The edition before us is superior to any we have seen, and, we believe, superior to any that has yet been published." — *Spirit of the Pilgrims*.

"Perhaps no one of our author's works gives greater satisfaction to all classes of readers, the young and the old, the ignorant and the enlightened. Indeed, we recollect no book in which the arguments for the existence and attributes of the Supreme Being to be drawn from his works, are exhibited in a manner more attractive and more convincing." — *Christian Examiner*.

38-164

XN





.....

HANNAH CORCORAN:

AN AUTHENTIC NARRATIVE

OF

HER CONVERSION FROM ROMANISM,

HER ABDUCTION FROM CHARLESTOWN,

AND

THE TREATMENT SHE RECEIVED DURING HER ABSENCE.

BY

THOMAS FORD CALDICOTT, D. D.,
PASTOR OF THE FIRST BAPTIST CHURCH, CHARLESTOWN, MASS.

BOSTON:
GOULD AND LINCOLN,
59 WASHINGTON STREET.
1853.

Entered according to Act of Congress, in the year 1853, by
GOULD & LINCOLN,
In the Clerk's Office of the District Court of Massachusetts.

P R E F A C E.

THE reasons for giving this narrative to the public are the following :

First. To correct the many partial, inaccurate statements that have gone abroad, and to furnish the community with a narrative on which they may rely as being authentic.

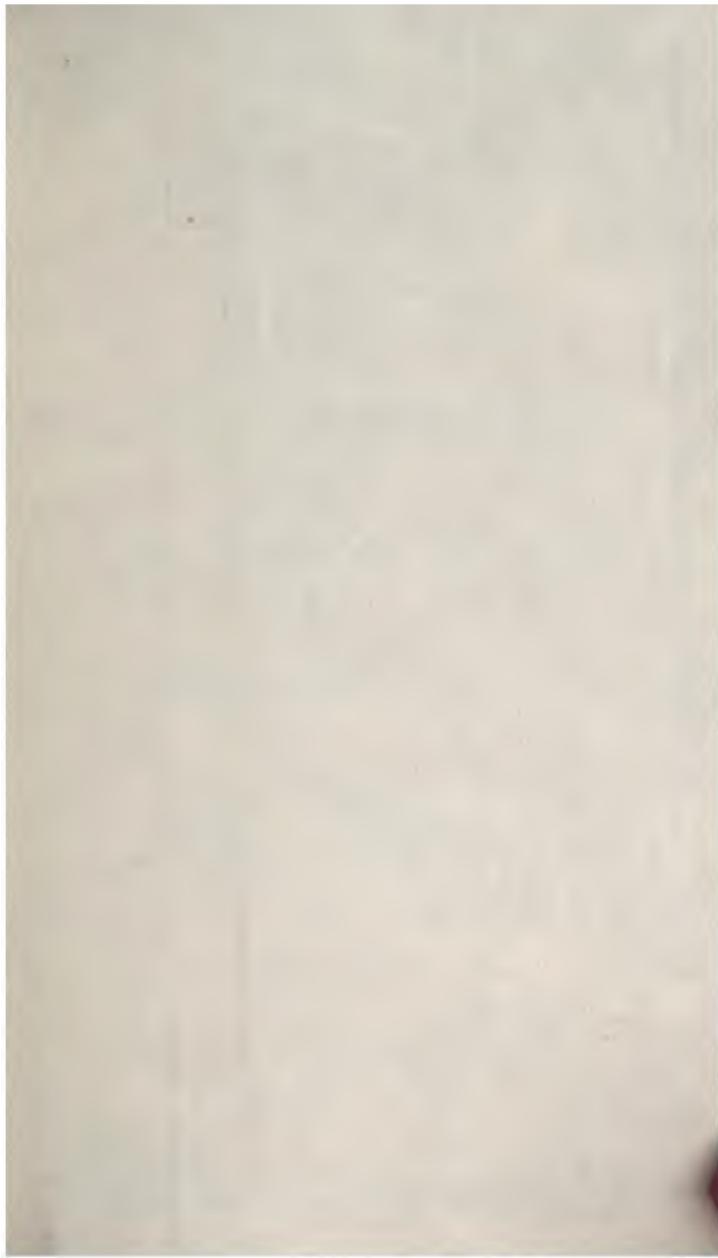
Secondly. To show that, in whatever else the papacy may change, its spirit of persecution, where it has the power, is immutable. The *Shepherd of the Valley*, a Roman Catholic newspaper, published under the auspices of the Catholic Bishop of St. Louis, says, “If the Catholics ever gain,—what they surely will do, though at a distant day,—an immense numerical majority, religious freedom in this country is at an end.”

This is an honest confession, and we believe it; but many do not, and they need to be convinced by stubborn facts.

The same journal, in defending civil punishment of spiritual crime, says, "The temporal punishment of heresy is a mere question of expediency. That Protestants do not punish us here, is simply because they have not the power; and that where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that by doing so we should injure the cause that we wish to serve."

The writer is not disposed to charge upon the Catholics of the present day the faults of their fathers, nor would he countenance any measure tending to the abridgment of their religious freedom; but he would have all sects, as well as all individuals, held responsible for their own conduct.

It is characteristic of the age, and an inseparable feature of our free institutions, that no man, or set of men, shall hide themselves from the scrutinizing gaze of the public eye, or be allowed to practise





BV4925

C64C35

1853

HANNAH CORCORAN:

AN AUTHENTIC NARRATIVE

O P.

HER CONVERSION FROM ROMANISM,

HER ABDUCTION FROM CHARLESTOWN,

A N D

THE TREATMENT SHE RECEIVED DURING HER ABSENCE.

BY

THOMAS FORD CALDICOTT, D. D.,
PASTOR OF THE FIRST BAPTIST CHURCH, CHARLESTOWN, MASS.

BOSTON:
GOULD AND LINCOLN,
59 WASHINGTON STREET.

1853.

CHAPTER III.

Efforts for her Recovery — Results — The Priest questioned — His Reply — John examined — Police consulted — City Solicitor — Anonymous Letter — Important Information — Priests inquired of — Action of the Church — Mr. Butman employed — Notices by Newspapers — Mr. Welch's Affidavit — Not satisfactory — John's Affidavit — Priest's Interview with the Mayor — The Mayor with the Pastor — Placards — Priest inquired of — Mr. Carter in New York — Letter to Priest Lyndon — The Priest's Reply — Prayer offered — John's Affidavit — Anonymous Letter — Priest promises her Return — Doings of the Committee — Ellen goes for Hannah — Riot in Charlestown — Prayer-meeting — Newspaper Reports — Mr. Carter in Buffalo — Mr. Butman in Philadelphia — Hannah's Return to Boston — Her Return to Charlestown — She attends Church, 56

CHAPTER IV.

The Mayor visits Hannah — Public not satisfied — Ellen warns Hannah — Hints of Persecution — Pastor's first Interview — Religious Liberty defined and defended — Romanism worse than Slavery — Religious Rights — Queries about her Abduction — Explanations — Her Mother uses Force — Ellen was the Tool — Priests the Agents — Proofs — Hints of further Disclosures — Pastor's Second Interview — Her First Sabbath away — Priests converse with her — She is drugged — Force used to make her confess — She will not confess — Entreaties and Threatenings — Her Firmness — Sickness — Priests furnish Money — She is taken to Philadelphia — Interview with Priests — Engaged as a Domestic — She writes to Priest Lyndon — Prospects of her Return — Arrives in Boston — Priest sees her — Her Affidavit — Remarks — Miss Carter's Testimony — Cat and Canary-bird — Reasons for these Disclosures — Promise broken — An Appeal, 91

CHAPTER I.

BIRTH — EARLY INFLUENCES — EMIGRATION TO AMERICA — HER ADVICE TO JOHN — KINDNESS OF MRS. CARPENTER — SHE REFUSES PROTESTANT WORSHIP — GOES TO THE BAPTIST CHURCH — ATTENDS THE SABBATH-SCHOOL — SABBATH-SCHOOL LESSONS — SERIOUS IMPRESSIONS — SHE VISITS THE PASTOR — THE BIBLE OUR GUIDE — LIBERTY OF CONSCIENCE — ROMANISM ADVERSE TO LIBERTY — IT ENSLAVES THE CONSCIENCE — HER PERPLEXITIES — THE PASTOR'S ADVICE — HER DOUBTS REMOVED — SECOND VISIT TO THE PASTOR — THE DESIGN OF BAPTISM — SHE RENOUNCES ROMANISM — SHE IS BAPTIZED.

HANNAH CORCORAN, daughter of Patrick and Ellen Corcoran, the eldest of five children, was born in Andrum, county of Cork, Ireland, August 11, 1836.

Her father was a farmer in comparatively easy circumstances, such as enabled him to give his children a common education.

Hannah was taught, while in Ireland, reading, writing, and the first principles of arithmetic and geography.

She was brought up to believe strictly all

the dogmas, and to practise all the rites, of the Romish church. Her prejudices in favor of that church were very strong. She regarded the priests as altogether above ordinary mortals in sanctity and power, and next to God himself.

In her tenth year, the family left Andrum for Blarneylemont, to occupy a farm much superior to the one in Andrum, and nearer to the city of Cork. But when they had been comfortably settled about six months, her father was taken sick, and, after a very short but severe illness, died February 2, 1847.

In accordance with the provisions of his will, a sister of her father took charge of the farm and of the family, the work on the farm being performed by a brother of the deceased, while the entire management, together with the education of the children, was under the control of the aunt. From the impress left upon the elder children, Hannah and John, any one would infer that she was a superior woman; for, while she taught them to revere the church, she also trained them to habits of reflection, intelligence, industry, truthfulness, courtesy and integrity. This lady is a Sister of Charity.

A little more than two years after the decease of her father, it was considered advisable, by the

aunt and other friends, for her mother to go to America,—the land of promise, in which so many of her countrymen had secured respectable situations, saved money, and thus been enabled to send home the means of bringing out their relatives. She, it was hoped, might do the same. In the mean time the five children, Hannah, John, Kate, Honora and Jeremiah, were to remain with their aunt, until their mother could procure the means of sending for them. Having decided on this course, Ellen, the mother, left Ireland in June 1849, and arrived here in August. As she was a good cook and laundry-woman, she had but little difficulty in obtaining a situation, and in about two and a half years, at the commencement of 1852, she had secured the amount required for the passage of her elder children, Hannah and John, from Ireland. At this time she was living in the family of Mr. Joshua Collins, a son-in-law of Mr. Joseph Carter. These two families reside in a double house beneath the same roof, having a communication from the separate apartments. Nearly all the members of both families are communicants in the First Baptist Church in Charlestown.

The two children embarked in the ship *Swift*, in April 1852, and landed in Boston June 1, after

a rough passage of nearly two months. They went at once to their mother, and were welcomed and treated very kindly by the families of Messrs. Collins and Carter.

Successful efforts were made to procure places for the children; Hannah was engaged in the family of Mr. Marcellus Carpenter, and John was put under the care of Mr. Peter Temple, a farmer in Ashland, and was subsequently apprenticed to Mr. Perry, shoe manufacturer, of Lynn, Mass. Mr. and Mrs. Carpenter are members of the same church with Messrs. Collins and Carter.

During the few days that Hannah and John were together in the family of Mr. Collins, she would take him around the monument grounds, and tell him that he was now in a Protestant country; that he was going into a Protestant family; and that he would have to be on his guard lest they should draw him into any practice that would be hurtful to his soul; meaning thereby any neglect of the forms of the Catholic church, or any compliance with the religious practices of the Protestants. She would advise him to be respectful and obedient where his religion was not concerned; yet, if he must ever be present at Protestant worship, either in the fam-

ily or elsewhere, to be sure to give no attention to it, but to employ himself in mentally repeating his Ave Maria. She had observed that in the families of Messrs. Collins and Carter prayers were daily offered; that her mother was present at such worship, and did not, as Catholics generally do, refuse to hear Protestants pray. She had been encouraged by her mother to do as she did, and this had alarmed her. Hence her anxiety for her brother, and her earnest warnings to let nothing seduce him from the faith in which he had been educated.

These children were together at Mr. Collins' from Monday till Friday, at which time Hannah entered upon her duties in the family of Mr. Carpenter.

On the following Sabbath, Mrs. C. inquired of her if she wished to go to church, and if so, at what church she would choose to attend worship. She replied that she did not think of going to church at present, as she had not suitable clothing; but, if she went, she should prefer attending her own church. In the course of that week Mrs. C. furnished her with appropriate clothing for the Sabbath, so that she need not, on that account, be prevented from enjoying the privileges of that holy day.

Having been told that early on the next Sabbath morning a number of colored and other persons were to be baptized in the Mystic river, which runs past the end of the street in which she lived, she concluded to go and see how this ordinance was administered. She imagined that the candidates would be taken out in a boat, and put over the side to be immersed, and then be taken into the boat again; but on seeing them walk into the water with the administrator, she began to suspect that they were endeavoring to walk on the water, as she had heard Christ once did. About ten o'clock that morning, she went to Mr. Collins' for her mother to conduct her to the Catholic church; but her mother said she did not know where it was, having never been there, and asked her if she would not like to go with Mr. and Mrs. Collins to the Baptist church, saying that she did so frequently, and it was just as well. To this inquiry she answered, indignantly, No! and, leaving her mother, went alone in search of the Catholic church, but did not succeed that morning in finding it. In the course of the week she was visited by her mother, to whom she remarked that her effort to find the church had been unsuccessful. Her mother then urged her to go, on the

next Sabbath, with Mr. and Mrs. Carpenter, to the Baptist church; but she still objected; she could not be induced to make any promise, and when the Sabbath came she remained at home. On the succeeding Sabbath, Mrs. Carpenter invited her to go that day to the Baptist church. She hesitated; but, after reflecting that Mrs. C. had provided her with clothing that she might attend church, that she would thereby have an opportunity of seeing a Protestant church, that she need not listen to the services, but that she could do as she advised her brother John to do, namely, say her own prayers, and as it might show her gratitude to Mrs. C. for the articles she had received, she consented to go.

The pastor of the church was in the pulpit when she entered in, and at once became an object of interest to her, on account of his being there without sacerdotal vestments. What! thought she, does he pray and preach in the same kind of habiliments as those worn by his hearers? Then the bare walls, the absence of pictures, images, crucifixes, &c., all gave her the impression that there could be very little religion where there was such a destitution of its appliances. She paid but little attention to the services, her mind being chiefly engaged in thinking of the

contrast between a Protestant and a Catholic church. She however went again in the afternoon, and, accompanied by her mother, to the conference-meeting in the evening. Some two or three days after this, having found the Catholic church, she went and told her mother, at the same time strongly urging her to go with her, on the following Sabbath, to their own church; for she began to fear that her mother was deserting her religion, and was in danger of becoming a heretic; but her mother refused, and, on the contrary, pressed Hannah, more strongly than ever, to attend the Baptist church.

When the Sabbath came, after considerable mental conflict concerning the course she ought to pursue, she went again to the Baptist church, and now she became deeply interested in the services. At noon, Hannah and her mother visited the Sabbath-school connected with this church. After they had sat a short time in one of the back seats, a female teacher went to Hannah and inquired whether she was a visitor only, or one who desired to join the Sabbath-school. She answered that she was a Catholic, but that she and her mother had, of late, attended the Baptist meeting.

The teacher then invited her to join her class;

to which, being encouraged by her mother, she assented, and took her place with the other scholars.

In the afternoon she attended church again. There was one point, in the afternoon sermon, of great importance to Hannah, yet it was not intentionally brought forward for her sake, for the preacher was not as yet aware of the character of this hearer.

She continued to attend the Sabbath-school, but, finding the lessons too difficult, was, after two Sabbaths, transferred to another class. The Epistle to the Hebrews was the subject of study in her former class, and in the one she now entered the Gospel according to John was under examination.

The lesson, on the second day of her attendance in this class, was a part of the third chapter of the Gospel, consisting of Christ's conversation with Nicodemus.

The subject of the lesson, together with the manner in which the teacher presented it, made a deep impression on the mind of Hannah. "Is what I have now heard true?" she mentally inquired. "If it is, I am in imminent danger of losing my soul." She had read the lesson carefully; and now, having listened to the explana-

tions and touching appeals of the teacher, she became deeply affected. She could not avoid perceiving that she needed a change of heart; but then, of what avail was all her former devotion? She had been baptized according to the formula of the Romish church, she had been confirmed, she had been shrived, she had received the sacrament of the supper,— and were not these efficacious?

At the close of the lesson, the teacher went to the pastor of the church, who is generally present at the Sabbath-school, and informed him that she had in her class an interesting, intelligent Irish girl, a Roman Catholic, who, from her queries and evident interest in the lesson, she inferred was beginning to be anxious about the salvation of her soul. She desired the pastor to visit her class on the ensuing Sabbath, that she might introduce the girl to him, and thus secure to her the benefit of his instruction; with which request he promised, if possible, to comply. This occurred on the second Sabbath in July, 1852.

On the following Sabbath, another engagement prevented the pastor from attending the Sabbath-school; and, from some cause, he could not visit the class in which Hannah had been placed previous to his summer vacation.

which occasioned his absence during the month of August.

It was not until about the middle of September that he had a personal interview with her. She was then accompanied by her teacher to the pastor's study, and introduced by her as the Catholic girl of whom she had spoken on the second Sabbath in July. On this occasion he had a long and most interesting conversation with her, in which he learned the workings of her mind, her struggles with her former prejudices, her conviction of her sinfulness, and the means by which she had so far penetrated into the errors of popery as to be convinced that no degree of attention to the mere ceremonies of religion can possibly change the heart; that the Spirit of God alone can effect this; that Christ alone can forgive sins, and that there is no other mediator between God and man but the man Christ Jesus. He learned, also, how, at last, she found peace in believing. At the same time, he explained to her the way of life and salvation more fully than she had previously understood it, by directing her attention to passages from the sacred Scriptures in confirmation of his views, and by earnestly requesting her to search those Scriptures for herself, assuring her that

this is the inalienable right of every individual. He exhorted her to form her own opinions from the inspired volume, and not to rely on the instructions of others,—not even on those he might impart,—unless she found them to be in accordance with the standard of divine truth. He reminded her “that the main point of difference between the Romish church and Protestant consisted in this: the former restrict, or entirely withhold, the reading of the Bible from the laity, while the latter believe and teach that it is the undeniable right of every man to read and judge for himself in matters of conscience and religion; for, as each man must answer for himself before the bar of God, so has each man a right to consult the will of his Maker, and to ascertain for himself what God requires of him. To his own Master he standeth or falleth; yea, God is able to sustain him, without the interference of any created being; nor has any being, less than the Almighty, the right to interfere. The Protestant sentiment of religious liberty, and the true sentiment, because deduced from the declarations of Holy Writ, is, that, with respect to a man’s religious views and practices, no human being, even though he be minister, priest or pope, has anything to say by way of

dictation. Nor has any government or earthly power any right to prescribe modes of faith, but simply to protect every individual in the exercise of his religion, under whatever form he may feel conscientiously bound to practise the same, provided he does not trespass on the liberty of others.

If any sect contends that its claims are paramount, and that others must submit to its authority, it would then become the duty of the government, and especially our government, to interfere, and to say to such a community, “ You may freely enjoy the exercise of your religion, so far as it relates to yourselves and your duty to God; but when, for any purpose whatever, you begin to infringe on the rights of other denominations, or deny, even to your own members, if they choose to exercise it, the right which God has given,—the right of consulting their own consciences in religious affairs,—though you may urge the injunctions of your religion as your sanction, still, for the protection of the rights of others, you must be prohibited from exercising such powers.”

In all other cases, the civil power has nothing to do with religious opinions or practices. But in the case of the Catholics, however, it is

impossible for government not to interfere, if it would defend the rights of others; because they, as a religious body, are bound, by the decrees of councils, and the bulls of popes, to demand that for themselves which does infringe on the rights of others. Their creed requires them to deny to their members the right of private judgment; to oppose, by force if necessary, their departure from the church; and, whenever they have sufficient power, to compel others to become Catholics also. The Romish church, being founded upon political principles, governed by worldly motives, and directly opposed to the kingdom of Christ, aims at nothing less than universal political dominion. And this it does under the name and pretended sanction of religion; urging as the plea why its unreasonable requirements should be complied with, and its intolerant practices pass unquestioned, that these constitute a necessary part of its religious practice. So that liberty of conscience and the Roman Catholic religion cannot exist together; for, where absolute power is vested in the priests,—where there is a confessional, where there are penances, where the priests are bound, by the most solemn oaths, to promote the interests of Rome,—such a church, if it gain the

ascendency, must inevitably destroy all civil liberty.

It is the religious duty of Catholic priests to deprive the people of their freedom,— of their right to think for themselves, to judge for themselves, and to act for themselves. They bind the people to confess to them their thoughts, opinions and actions; and, if there be anything in these of which they do not approve, they assume the right to control, to correct, and to punish. And, in proportion as their church increases in influence, it becomes increasingly their duty, by every practicable method, to compel others to conform thereto. On this account, it may become the duty of this government to lay restraints upon the Catholic church, in order that the great charter of civil and religious liberty may be preserved inviolate. If the Catholics permit their members to use the liberty which our laws allow them as citizens, and do not attempt to intermeddle with the rights and liberties of others, nobody will molest them. But such is the spirit of popery that to attain its ends without compulsory measures appears almost impossible. And you need not be surprised if you yet encounter opposition in withdrawing from that church. “But,” continued

the pastor, "all I desire of you is to ascertain from the word of God what he would have you do; and, being satisfied of that, then in the strength of His grace perform your duty, whoever or whatever may oppose; for, remember, if a man's ways please the Lord, he can make even his enemies to be at peace with him; if the Lord be on our side, we need not fear what man can do unto us."

About a month after this, she again visited the pastor at his study, and stated that for some days her mind had been much perplexed with the question whether she had done right in leaving the Catholic church; so much, indeed, that she had thought, at times, that it might be well for her to go to confession. "And why did you not go?" inquired he. She replied, "Because I was not sure that it would be of any service to me. I could not learn, from anything I saw in the Bible, that it was required of me to confess to a priest; and yet, I have been so accustomed to regard them as having my destiny in their power, that I suppose it is difficult to get rid of the feeling." "Well, Hannah," added the pastor, "if you find anything in the word of God to convince you that you are doing wrong in leaving the church of

Rome, or in neglecting to go to confession, or in continuing to attend the Baptist church, then, by all means, change your course. You will never find us asserting that you must attend this church, and not that ; that you must pursue such a course of conduct, and no other.

" We advise you to follow the directions of the Bible, and then you are sure to be right. And now, if you can learn from that source that you ought to return to the Catholic church, you are at full liberty to do so ; no one will oppose you,—that is your own concern.

" But, if you find, from reading the Holy Scriptures, that you can go immediately, with all your sins and sorrows, to the Saviour, and obtain his forgiveness ; that the observance of very many of the Catholic laws and usages is not enjoined in the Bible, and, therefore, to neglect them is no sin,— because sin is a transgression of the law, not the laws of the church, but the law of God as contained in the Bible,— if you find the Bible enjoining no such observances as those which you have of late neglected, and which neglect, as you have admitted, has for a few days caused you some doubt ; consider and judge for yourself, whether you have any real ground of anxiety or distress for not doing that

for which you cannot find any command in the word of God, so long as you believe in the Lord Jesus Christ, and do what he has commanded."

The pastor then called her attention to the protracted conversation which he held with her in September, and requested her to again review the plan of salvation ; to assure herself of what was required of her in the Scriptures ; and, if she there found that it was her duty to return to the Catholic church, by all means to do so ; but, if therein she discovered a more excellent way of being saved, it would be wise on her part to accept the latter.

After a careful review of her past life ; of the state of her mind when in her worship she was a mere automaton in the hands of the priest ; when she considered the way in which the Lord had led her to see her sinfulness, and the fulness there is in Christ ; when she compared the freedom she now enjoyed in possession of that liberty wherewith Jesus makes his people free, with the spiritual bondage of Romanism, she became fully convinced that the religion which she now possessed was not of man, but of God ; and, under this conviction, her mind was perfectly freed from all further doubt as to the propriety of renouncing the system in which she had been

educated, having discovered that religion to be political and not scriptural, of man and not of Christ.

From this time she began to think of abjuring Romanism, and of publicly connecting herself with the Baptist church.

In a subsequent visit to the pastor, in company with one of the female teachers of the Sabbath-school, the inquiry was made of him if Hannah had not better make a profession of her present faith, according to the usages of the Baptist church. To this he replied by directly addressing her, and asking if she desired to do so. Her answer was, "I wish to do whatever the word of God enjoins." He then instructed her, at some length, on the nature and importance of an open profession of her faith; on the design of the Saviour in instituting the ordinances of the gospel; on the simplicity and significancy of those ordinances; on the state of heart required previous to their observance; on the difference between our views of these outward forms and the views held by the Catholics; and on the importance of possessing personal evidence of regeneration and acceptance with Christ, and of so living as to give that evidence to others, previous to making a public profession of religion.

He assured her that the act now contemplated was not intended merely to show that she had renounced one form of religion and had embraced another. It was something higher and far more important than that. It was a public declaration that she had chosen Christ for her Saviour, and that in future she would serve him. It was to proclaim her faith in his death and resurrection, and in his power to save her from all sin.

"And now, Hannah," said the pastor, "if you understand this, and sincerely believe that you are a Christian, there can be no objection to your being baptized. Remember, however, that baptism can do you no good, unless you are truly born of the Holy Spirit, and have become a child of God. And it is for this reason that we examine candidates so carefully. We must have evidence that they have passed from death unto life; and then we admit them to baptism, that they may proclaim their faith before the world; and that we, by administering the ordinance, may declare publicly that we believe they have been already accepted by the Lord."

It was now understood that arrangements would be made that she might enjoy the ordinance of baptism, if, after a careful examination of what had been said, and on comparing the

same with the teachings of the sacred Scriptures, she desired to be baptized.

On Friday evening, Dec. 31st, 1852, she came before the church and related her Christian experience; in the course of which she alluded to her former reverence for the Romish church, and described the means by which she had been enabled to detect its fallacies. She said that the Spirit of the Lord had applied the truths of the gospel to her heart, deeply affecting her with a disclosure of her own sinfulness, leading her to Christ as the only Saviour of sinners; that when she trusted in Him, the intercession of the Virgin Mary and prayers to the saints became utterly useless in her estimation; that she was convinced the religion of the Bible was the only true religion; that the Catholic worship was not in accordance with the oracles of God; and that she was now prepared, as her own voluntary act, being constrained by the force of truth alone, to renounce Romanism and the communion of the Roman church, and to unite with the church whose doctrines and practice appeared to be more in harmony with the holy Scriptures.

After hearing this clear and explicit statement, the members of the church voted unani-

mously to receive her to the fellowship of the church, after her baptism.

It having been reported that a young Irish girl was about to abjure the Catholic religion, and unite with the Baptist church, quite a number of Catholics, and with them the mother of Hannah, were present, listening with attention and respect to the above recital.

On the Sabbath following, she was baptized by the Rev. T. F. Caldicott, and received into the First Baptist Church, Charlestown.

CHAPTER II.

ZEAL REPelled — PERSECUTION TO BE EXPECTED — SHE DESIRES TO DO GOOD — CAUTIONED ABOUT THE MODE — CAUTIONED AGAINST A WRONG SPIRIT — KINDNESS RECOMMENDED — RELATIVES ARRIVE FROM IRELAND — HER MOTHER THREATENS HER — EVASION — CONSCIENCE — SIGNS OF DANGER — INDUCED TO GO SHOPPING — TAKEN TO THE PRIEST — CONVERSATION WITH THE PRIEST — REPLIES TO THE PRIEST — ACCUSED BY THE PRIEST — HER MOTHER ENTREATS — ELLEN'S INTERVIEW WITH MRS. CARPENTER — HANNAH SEES HER PASTOR — GUARDIAN PROPOSED — GUARDIAN CHOSEN — GOES TO BOSTON — ABDUCTION.

So certain was Hannah that the joy she now felt was the result of divine illumination, the fruit of knowing and obeying the truth as it is in Jesus, that she was persuaded, could she but narrate what she had experienced to members of the Catholic church, they would thereby be made sensible of their errors.

Under this conviction, she embraced every opportunity of speaking to such persons as would converse with her on the subject. But she soon

perceived that, instead of listening to her patiently, or meeting her statements with well-founded arguments, they sought to repulse her new-born zeal, by telling her imperatively to mind her own business ; accusing her of insincerity, of acting from mercenary motives, of being a miserable poltroon, a turncoat, a traitor and a heretic ; of appearing very courageous when conversing with those of her own station in society, but that she would not dare to see the priest, and relate to him her proceedings.

To this abusive language her reply was, that in renouncing the Catholic religion she had no other object in view than the salvation of her soul and the glory of God ; and as to conversing with the priests, she did not know why she should be afraid of that, for she still esteemed them the most excellent of men, notwithstanding their errors ; and consequently could perceive no objection to an interview with them, provided they would receive her statements with candor ; for, though she might not be able to convince them that they were wrong; yet they would surely give her credit for sincerity.

Even after all her pastor had said about the religion of a papist leading him to persecute, so exalted was her opinion of the Roman priest-

hood, that she could not in her heart believe that any priest would refuse to hear her tell how God, and not man, had conducted her in her present course ; or, on hearing her statements, would not be convinced that she had left the Catholic church under the influence of no mercenary or unworthy motives. Hence she was as willing to enter into conversation with a priest as with any other individual.

A day or two after one of these interviews with some of her Catholic acquaintances, she met with her pastor, and informed him that, in her efforts to benefit them, she had been much tried by their repelling her so abruptly, especially by their attributing her conduct to unworthy motives. She, therefore, desired to know what she should do in the future. He answered her by inquiring if she had ever read how the Jews treated our Saviour ; how, when he came to his own people, they received him not ; and, though none could doubt that Christ was right, being actuated by the purest motives, and giving abundant evidence that he was sent of God, yet his own nation charged him with being a deceiver, and with having the spirit of the devil. And had she not read the declaration of Christ to his disciples, that if they so persecuted him,

the Lord and Master, they would surely not permit the disciples to go free? On the contrary, the real disciple of Jesus, in advocating the cause of his Master, must expect persecution. Christ himself has taught him this lesson, and admonished him not to shrink from it, by declaring that if any man so fears persecution, that, for the sake of saving his life, he becomes false to the religion of Christ, instead of saving himself he shall lose his soul; but, whoever is willing to lose his life for the sake of Christ and his gospel, by so doing shall secure his soul's salvation. "Fear not," says the Saviour, "those who kill the body, and then have no more that they can do; but fear Him who is able to destroy both soul and body in hell." To be persecuted for righteousness' sake is one of the evidences of real discipleship; for, if a man will live godly in Christ Jesus, he shall suffer persecution. "It may seem hard, Hannah, to be charged with base motives when you are conscious of the truest sincerity; but, remember this is a very small matter when compared with what some have suffered, or with what you may yet suffer, if you persist in endeavoring to bring over the Catholics to your present faith."

"Well, sir, but what shall I do?" she in-

quired ; " shall I pass them, and say nothing to them ? Feeling, as I do, that, trusting in their forms of religion for salvation, while strangers to a change of heart, they must be lost, and knowing that I can tell them where they may learn the way of life, how can I refrain from doing so ? "

" Do as the Bible and your own conscience direct, Hannah,—only count the cost. But let me carefully guard you against some mistakes, into which you may be drawn inadvertently, even though at first impelled by the purest motives, and the real principles of Christianity. From the fact that Christians are to expect opposition in the faithful discharge of their duty, there is a possibility that some may be induced to court opposition ; to run unwisely into the very face of it, where they can expect nothing else ; and that they may do this, not from a hope of doing good, but simply for the sake of awakening persecution, that they may show how bold they are, or, by inducing this opposition, increase the evidence of their discipleship. All this is wrong. Our object should ever be to do good. This, and this alone, should animate us. If there be any reasonable prospect of finally accomplishing any good, we are not to shrink from opposition, how-

ever violently our efforts may excite it. The evil to be guarded against is that of courting opposition for the notoriety it may give us, instead of bearing it patiently in our endeavors to benefit our fellow-creatures.

"Another thing against which I would caution you is, attempting to do good in a wrong manner. Persons, in their zeal to bring others to Christ, frequently err in the mode by which they seek to accomplish it, especially if their efforts are opposed. In such a case, it is no uncommon thing for the advocate of truth to become so earnest and ardent as to be impatient of contradiction, to lose his temper, to use harsh language in reply to harsh epithets received, to retort the charges made against him, and, in his turn, to become a railer and an accuser. Not only is there danger that, in our zeal for the truth, we may be seduced into a wrong motive, but, even though our motive be pure, we are liable to do a right action in a wrong way, and thus afford our enemies an opportunity to speak evil of the good we intended to perform.

"Those who are so situated, in the providence of God, as to be impelled by duty to exert themselves for the benefit of others, in a way that will excite opposition, need to guard most care-

fully against these dangers. And yet, Hannah, if you believe that God will enable you to converse with your Catholic friends in such a way as not necessarily to arouse their anger, by all means avail yourself of every opportunity of doing them good; for there is not effort enough of this kind put forth for their conversion, the general idea having been that they were beyond the reach of gospel influences, and, instead of laboring faithfully and in the spirit of kindness for their salvation, too many have adopted the same course towards them that the Catholics have towards others, namely, condemning them to perdition, giving them opprobrious names, and treating them as enemies.

"Now, Hannah, the only way to benefit the Catholics is to love them; to love them as the Saviour loved us when he came to die for us, and to manifest our love by treating them kindly, and by using every effort to enlighten them and to bring them to Christ.

"At first they will probably suspect we are their greatest enemies, for interfering with that which they regard of so much importance. But if, from our conciliatory manner, they perceive we are influenced only by a spirit of love to them,

this will, in God's own time, disarm them of their opposition.

"We must never adopt the idea of compelling persons to become Protestants, nor even of forcing infidels to embrace Christianity. This is the doctrine of that church from which you have withdrawn, but it is not the doctrine of the Bible, and we must not imitate the Romish church in this particular. If we make converts, they must be made by love, and not by compulsion." With these remarks, the pastor left her to pursue such a course as the providence of God should indicate to be her duty.

About this time some of her mother's relatives came from Ireland and settled in Boston, and after their arrival Hannah perceived a marked alteration in the conduct of her mother, who now, instead of willingly accompanying her to the Baptist church, began to manifest a reluctance to go, and, more than this, to inquire how she would meet her cousins, having deserted the church. She occasionally intimated that, in her opinion, Hannah had done wrong, and that she had better recant.

At such times Hannah maintained her ground fearlessly, telling her mother that she knew she was right in so doing; and added, "I

hope to see the day when you will be truly converted, and when that comes you will leave the church as readily as I did." To this the mother replied, "I shall never leave the Catholic church and the Blessed Virgin, and I am only sorry that I did not prevent you. I will take care that none of the other children become corrupt." Hannah answered, "You should have taken care earlier, mother, for Johnny has turned already. I have been writing to him and he to me, and he says he thinks and feels about the Catholic church just as I do." At this point, the mother threatened to bring the priest, and to leave her in his power, so that an effectual stop might be put to her present course. She replied that that would make no difference, for she was not afraid of the priest; she would as soon see a priest as any one else.

These conversations, as she had opportunity, were afterwards related by her to her pastor, who at such times would inquire if she had been quite respectful to her mother, as he hoped that in every interview with her Hannah would exhibit the affection and submission of a child, while maintaining all the firmness of a Christian; remembering that a change in her religious views did not change her relation to her mother;

that she was still her child, and bound to reverence her, and in everything to obey her, except in such acts as involved disobedience to God. He told her that it would be commendable in her to be more kind and gentle, more obedient and affectionate, to her mother, than she had ever been previously, as that would be more likely than anything else to convince her of the reality of the change professed to have been experienced by Hannah.

"I will try to do as you say," was her reply; "but, sir, it is so strange to see how she acts and to hear how she talks now, when she did so much to get me to go to your church, I can scarcely think she is in earnest."

"Never mind, Hannah; if she does wrong, be sure that you do not, for remember there is an old adage that 'two wrongs never made a right.'"

In a few days after one of these interviews with her pastor, she again called to see him, because something she had done troubled her. It appears that on the evening of the previous Sabbath a cousin from Boston came to visit her, and, on inquiring if she had been out during the day, Hannah remarked that she had been out three times,—twice to church and once to the Sab-

bath-school. This last expression appeared singular to her cousin; if she had said that she had been to catechism, it would have been understood.

Her mother, who was present, having noticed the surprise and suspicion which her reply had awakened, said that she meant she had been to catechism, at the same time making signs to Hannah to acquiesce in this explanation.

Her object in visiting the pastor at this time was to ascertain his opinion of her conduct in yielding to her mother for the purpose of deceiving her cousin.

He asked her what she thought of it herself. She stated that she felt as though she had done wrong, that she had sinned against God in so doing.

"But," said the pastor, "you obeyed your mother."

"Yes, sir; and you told me that it was my duty to do so, except when it interfered with my duty to God."

"Well, Hannah, and how does this interfere with your duty to God?"

"Why, sir, you know that lying is forbidden; and was it not lying to make my cousin believe that I went to the Catholic church to say my

catechism, when in fact I went to your Sabbath-school?"

"I am glad that you perceive this distinction. This incident will serve you as an illustration how your duty to God will sometimes interfere with your duty to your parent. And, Hannah, learn from this circumstance never to conceal the truth, never to deceive, never to disobey God, although, in order to obey him, you may be compelled to disobey your mother. But in every other case forget not your duty to her. I earnestly desire that from this occurrence you may learn one of the first principles of Christianity; that it requires truth under all circumstances, even when we are with enemies, or with those who differ from us in religious sentiments; and, in this particular, Christianity is in direct opposition to the Catholic religion, for the latter binds its members to hold no faith with heretics,—that is, it makes it their duty to lie to those not connected with their church."

Once or twice after this, she went to her pastor to acquaint him with some new instance of opposition or threats, uttered in mysterious language, of some strange event that was to happen to her. To these he attached but little importance, supposing that nothing more was intended

than that her mother should, if possible, intimidate her sufficiently to effect her return to the Romish church, for the purpose of gratifying her relations. But, from a conversation with Hannah on the 10th of February, her affairs began, in his estimation, to assume a more serious aspect. The events of the preceding evening formed the principal subject of apprehension at that time. She commenced by stating that her mother had recently threatened a great many times what she would do to her if she did not recant; that she would take her to the priest, and that he would exercise the power with which God had endowed him to oblige her to return, or that he would nearly annihilate her.

She stated that these threats had been used by her mother in such a way as to awaken in her, at times, some of her former dread of the priestly power; that her mother, who had removed to Boston, had several times sent for her to visit her, but, on account of the singular course of her mother's conduct, she had excused herself until the previous afternoon, when her mother earnestly solicited her to go out with her, stating that she had come from Boston for that very purpose; that all she wanted of her was to go with her shopping, and, if she did not comply

with her wish in this instance, she would never speak to her again as long as she lived; she said also that she would keep her out but a short time. Mrs. Carpenter told her she had better go with her mother, and by this she was induced to accompany her. But, having walked through several streets without entering any shop, she inquired why her mother did not attend to the business for which she came out. The latter replied that there was time enough, and asked if she would not like to see the Catholic church. To this she answered No, she had no desire to see it. Still the mother continued to advance, by a circuitous route, to a street in the rear of the church, and, passing through the garden of the sexton, from which there is a way to the priest's residence, immediately in rear of and adjoining the church, she rang the bell, on which the door was opened, and both were invited into the room. There was no one present with them in the room but the priest, except in one instance, when the priest's assistant passed through. Mr. L., the priest, invited her to take a seat, which she did, occupying one directly opposite to where he was sitting. He then inquired,

"Do you know me?"

She replied, "I do not."

"Did you ever see me before?"

She said, "No."

"What, do you not know your pastor?"

"Yes."

"But do you not go to see your pastor?"

"Yes, I do."

"Who is your pastor?"

"Mr. Caldicott."

At this reply, he uttered an exclamation in Irish, signifying in English "My soul to God!"

She was then told by her mother that she was conversing with the Catholic priest. On hearing this, she inquired,

"Are you the priest?"

"Yes."

He then commenced talking with her on the subject of religion, telling her that she was in the wrong way, in the way to destruction. She said she did not think so, that she regarded herself as perfectly safe. "You know in your heart, my child, that you are not right; you know that the religion which you have now chosen is the invention of men, while the church you have abandoned was founded by Christ and his apostles. And Jesus Christ says, 'He that will not hear the church, let him be unto thee as

a heathen man and a publican.' Christ has also said," exclaimed the priest, in great anger, "that 'the gates of hell shall not prevail against the church.'" She told him she believed the church with which she was now connected to be older than the Catholic church; that it had come down from the apostles, and she thought this would be evident to any impartial reader of the New Testament.

Her mother interrupted her and said, "The Bible is the devil's book." She then asked the priest if the Bible was wicked. He told her it was not if she had the right one, but the Protestant Bible was not good, because it was gotten up by Luther. She remarked that she did not know much about Luther, only that he came out from the Papal church, yet still retained some of its practices. Other conversation followed, in which the priest contended that the Baptist religion was only a few hundred years old.

"Will you tell me the meaning of ——?"

"Hush!" said he, "ask me no more questions. You don't know any more than that candlestick; you talk like a parrot."

As he said this he stamped on the floor. She was about to ask him the meaning of a passage of scripture. Her mother again interposed, by

telling her that she must give herself up to the priest. At this she shook her head, and answered "No." The priest said she was too far gone; he was sorry for it; he thought it would be of no use to talk any more. She told him that she wished him to talk as much as he pleased, that she would be glad to converse with him. He then urged her to return to the church and be governed by her commands, warning her of her danger if she did not. She assured him that she did not wish to be governed by the church, for in that case she could not have the Bible to read, nor exercise the right of her own judgment. He told her she might have the Catholic Bible, and read it as much as she desired. He inquired why she was baptized; if she did not know that she had received a better baptism in the Catholic church than she could possibly receive elsewhere.

She said she was baptized because she had experienced the religion of Jesus Christ.

"Experienced nonsense!" he replied; "do you call that the religion of Christ?"

She said she did call that the religion of Christ, and she believed that nothing could induce her to part with it, not even if she had to suffer for it.

"Then you think you could suffer, do you?" said he. "Well, I reckon by the time you were roasted on one side, you would be ready to give it up. To make everything plain to you, I will tell you what you are. You are a very bad girl, and are possessed of devils!" He then inquired how much wages she obtained in her present situation, and, on being informed that she received for the present fifty cents a week, he exclaimed, "My God! only fifty cents! Don't go back there again! I will find you a place at two dollars a week. Don't go near them again,—not even for your clothes. Stay here, and I will see that you are provided with everything you need."

She told him that she must go back to Mrs. Carpenter; that it was not the amount of wages that she cared for; that she had found that in her present situation which was above all price; that her work was light, and that she enjoyed religious privileges which she esteemed more than any money he could give her.

He then desired her, on returning to her place, to give Mrs. Carpenter a week's warning that she would leave her.

She said she certainly would not do so. Her

mother, however, declared that, if Hannah did not, she would do it for her.

They now left; but not before the priest and her mother had extorted a promise from her to visit the priest again on the Monday evening following. As they were going from the priest's, her mother asked her if she would allow her to go and give Mrs. Carpenter warning, so that she could leave in a week; but she refused.

They then separated; the mother returning to Boston, while Hannah, instead of going immediately home, went to acquaint Mrs. Wilson, her Sabbath-school teacher, with the events which had just transpired.

She informed her pastor that her mother had been over again that morning to see her; that she was much agitated, and begged Mrs. Carpenter to let her go, pretending that she wanted her daughter to have more wages; at the same time moaning and sighing. Mrs. C., suspecting that the lowness of the wages was not the true reason why she wished her daughter to leave, asked Ellen if the wages was the cause of her trouble. To which she replied that she did not care anything about the wages; that she must have Hannah to be a Catholic, for, if she did not, her own, as well as Hannah's soul, would

be lost! That the priest would not allow her confession, or give her communion, or anoint her at her last day, unless she succeeded! "And now," said she, "I have to fast seven days; and before the end of that time I shall die!" Then turning to Hannah, she implored her to leave and go with her, and save her from the misery she then endured, and from the dreadful end that awaited her! To which Hannah replied that she pitied her; but to make the change required was impossible, for God had changed her heart, and she could not undo what He had done.*

Having made these statements to the pastor, she was very desirous to know what, in his opinion, she ought to do; how far she should comply with her mother's wishes, and how she should conduct herself in her next intercourse with the priest; whether she should persist in asking him questions, or simply listen to his observations in silence.

The pastor remarked that he thought she had better not go at all; that a promise extorted

* This statement has been corroborated by the testimony of Mrs. Carpenter, to whom it was exhibited for that purpose.

from her under such circumstances could not, in his opinion, be obligatory.

"But," said she, "as I have made the promise, had I not better keep it? Can I conscientiously disregard it? Besides, had I not better go, and show that I am not afraid to talk with the priest; and may it not be the means of proving to him that the change is of God?"

"If you feel at all conscientious about it, Hannah, be sure and act in accordance with the dictates of your conscience; never stifle its voice, nor oppose its decisions; and, when you visit the priest, do not fail to treat him respectfully. Probably the less you have to say to him the better, unless you perceive that your silence is construed into an inability to give a reason for the hope that is in you."

"And shall I tell him, sir, that I have seen you, and have informed you of my interview with him last evening? For, when I was about leaving, he said, 'Now, take care that you do not go and tell Caldicott that you have seen me.' But I told him that I should certainly tell you."

"Yes; tell him that you have seen me, and tell him what I have said to you."

Having reviewed all these circumstances, her

pastor concluded that it was time to adopt some measures for her protection. Accordingly, the next morning he called upon her at Mr. Carpenter's, and inquired of her if she understood the nature of the relationship existing between a guardian and his ward. On being answered in the negative, he gave her an explanation of their relative position; at the same time telling her that she had the right of choosing a guardian, and putting herself under his protection; and, if she exercised this right, her guardian would see that she was not unduly interfered with, or, even, if she desired it, would accompany her when visiting the priest. She said that she should be very glad to have a guardian. The names of several individuals were presented, with the inquiry whether any of them would be chosen by her. She designated Mr. Carter, and was informed that her pastor would acquaint Mr. C. with her choice, and ascertain the probability of his accepting the trust. His consent having been obtained, she was told that the pastor was going the next day to the office of the Probate Court, in East Cambridge, to obtain the necessary papers for appointing him the guardian of two minors; and, if she would go to that place in company with him and Mr. Carter, the pre-

liminary steps could be taken for constituting Mr. Carter her guardian.

On Saturday morning, Hannah, with Mr. C. and the pastor, and the minors who had chosen him for their guardian, went together to East Cambridge, and appeared before J. F. Jones, Esq., justice of the peace for the County of Middlesex. She then declared that the selection of Mr. Carter as her guardian was her own free and voluntary act. On their return, the pastor remarked, with considerable satisfaction, that it was his opinion the priests would have to be very expert, if they evaded the security which this act would give her when it was consummated; and, knowing that it would be confirmed on the following Tuesday, at the sitting of the Probate Court in Charlestown, he had no idea that any untoward event would transpire in the mean time. Little did he imagine that efforts would be made, before the close of the day, to render abortive all that had been done for her protection.

In the afternoon of that day (February 12), her brother John came from Lynn, and desired her to go with him to Boston, and show him where their mother lived, as he had not called upon her since she removed from Charlestown.

She was very unwilling to go, being apprehensive of some evil design, and therefore she refused, till Mrs. Carpenter advised her to go, telling her that it would gratify her mother, and that she need not fear, as she would not be scolded in the presence of John.

In company with her brother, she left Charlestown between two and three in the afternoon, with the understanding that she was to return as speedily as possible. Hour after hour, however, passed away, and night closed in, but there was no appearance of her return.

Mr. and Mrs. Carpenter passed a most uneasy night, in their restless apprehension of danger on her account. And the next day, at noon, Mr. Carpenter, in company with Mr. Carter, went to No. 6 Grove-place, Boston, where Mrs. Corcoran resided, in search of her.

Having inquired if she had remained there all night, they were told that she stayed till it was somewhat late, and that then the mother and John accompanied her as far as the Fitchburg Dépôt, and, bidding her good-night, parted from her there, seeing that she was safely on the way to Charlestown.

Mr. Carter observed that if what Mrs. Corcoran had stated was true, Hannah must either

have been drowned or forcibly taken away. But, perceiving that this suggestion did not awaken much anxiety on the part of the mother, he was greatly perplexed ; and her inopportune indifference eventually produced the conviction that some unfair means had been employed with respect to Hannah, with the knowledge and by the consent of her mother.

CHAPTER III.

EFFORTS FOR HER RECOVERY — RESULTS — THE PRIEST QUESTIONED — HIS REPLY — JOHN EXAMINED — POLICE CONSULTED — CITY SOLICITOR — ANONYMOUS LETTER — IMPORTANT INFORMATION — PRIESTS INQUIRED OF — ACTION OF THE CHURCH — MR. BUTMAN EMPLOYED — NOTICES BY NEWSPAPERS — MR. WELSH'S AFFIDAVIT — NOT SATISFACTORY — JOHN'S AFFIDAVIT — PRIEST'S INTERVIEW WITH THE MAYOR — THE MAYOR WITH THE PASTOR — PLACARDS — PRIEST INQUIRED OF — MR. CARTER IN NEW YORK — LETTER TO PRIEST LYNDON — THE PRIEST'S REPLY — PRAYER OFFERED — JOHN'S AFFIDAVIT — ANONYMOUS LETTER — PRIEST PROMISES HER RETURN — DOINGS OF THE COMMITTEE — ELLEN GOES FOR HANNAH — RIOT IN CHARLESTOWN — PRAYER-MEETING — NEWSPAPER REPORTS — MR. CARTER IN BUFFALO — MR. BUTMAN IN PHILADELPHIA — HANNAH'S RETURN TO BOSTON — HER RETURN TO CHARLESTOWN — SHE ATTENDS CHURCH.

ON Sunday evening, the 13th of February, Mr. Carter, in company with Mr. Bryant, called upon the Rev. P. F. Lyndon, who was then the Catholic priest in Charlestown, with a determination to investigate the cause of her disappear-

ance ; and on inquiring of him if he knew anything about it, he told them he did not,—that he had never seen her but once, a few moments only, on the previous Wednesday evening ; and as to where she was then he had no knowledge.

It will be seen, however, in the sequel, that he immediately sent his assistant to the place where she was confined in Boston, by whom she was informed of this visit of Messrs. Carter and Bryant. Mr. C. narrated to the priest the circumstances under which Hannah was taken to Boston, and the declaration of her mother, that she had left her on Saturday evening at the Fitchburg Dépôt, on her way to Charlestown, when the mother returned home. He stated to the priest that Hannah's mother had lately manifested a determination to effect her return to the Catholic church by coërcion ; and that from her stratagem to bring about the visit of last Wednesday evening, in connection with her strange deportment with reference to the disappearance of her daughter, he was led to suspect that she knew where Hannah then was ; and, being assured that Catholics act chiefly by the direction of their priests, he was induced to call on Mr. L. to ascertain what he knew concerning this matter.

Mr. C. intimated that, if the girl was not forthcoming very soon, there would certainly be trouble about it,— he did not desire it, and should make no trouble personally. “So far from that,” said he, “when the convent was burnt, I was one of those who voluntarily shouldered the musket in its defence; and, should there be any outbreak, I would do so again; but I can assure you, if that girl is not found, there will be a greater excitement than on the occasion to which I have alluded.”

“It is of no use for you to come here with threats,” said the priest; “it is too late in the day for the repetition of any such demonstration.”

Mr. C. replied, “I do not intend to threaten; my object is to learn if you can give any information where the girl may be found, or if you can assist in finding her.”

In answer to this, the priest again asserted that he knew nothing of her; that he had never seen her, except at the time before stated; and that she came then, of her own accord, to tell him that she should never have left the Catholic church if she had not been coaxed, scolded, bribed and unduly persuaded, by the people with whom she lived, and that she wished to come

back again to the church. He then promised, if there was anything which he could do towards discovering her, he would cheerfully do it.

The day following, Mr. Carter went to Lynn, to see if her brother John could furnish any information, and whether his account would agree with the statement made by the mother.

On being questioned, he said that he went with Hannah and his mother to the dépôt; that there he bade his sister good-night, and supposed that she had gone to Charlestown.

From all that could be ascertained, it appeared highly probable that violence had been resorted to, and that, between the Fitchburg Dépôt and Charlestown, she had been taken away by force to some place unknown, but not without the connivance of her mother.

That the mother knew what had been done with her could not but be suspected, from her unconcern about her safety, and the apathetic language in which she addressed Mr. C. and others, telling them they need not be so much concerned,—that she dared say Hannah was well enough off; yet she still persisted in denying any knowledge of what had become of her.

There were strong suspicions that the priest also had some knowledge of her whereabouts, as

well as of the mode of her disappearance. These suspicions arose from the well-known genius of the Catholic polity, and from the insinuations of Hannah's mother respecting the necessity of her course with her daughter.

Some of the public papers of the day, in noticing this dark event, asserted that fears were expressed of priestly interference having been made use of in this matter.

In the course of the day, the chief of the Boston police, being consulted, advised Mr. Carter to suspend any further proceedings till the next day, when he would be legally constituted the guardian of Hannah, and could act in the case with more efficiency.

Tuesday, Feb. 15.—Mr. Carter went early to the Probate Court, and was regularly appointed the guardian of Hannah Corcoran. He then consulted Judge Fletcher, with reference to the best course for him to pursue, in order to obtain information of his ward, and the possession of her person. He was advised to lay the case before the Mayor and Aldermen of the city of Boston. Finding, however, that they were not then in session, he called again on the mother, and told her that he was now the legal guardian of her daughter. On hearing this, she became

greatly agitated and enraged, acting like a frantic woman, or a maniac. He advised her to inform him where Hannah was, that he might take her under his protection; but she still persisted in her plea of ignorance of the whole affair.

Wednesday, Feb. 16.—Mr. Carter, on consulting the Mayor and Aldermen of Boston, was referred to the City Solicitor, on whom, in company with the Chief of Police, he waited, and was told that this was a civil case; that nothing could be done in the matter unless the girl should be found, and then he might claim her.

This day an announcement was made, through one of the public prints, that Hannah Corcoran, the missing girl, was with her mother.

The excitement about her had by this time become intense. Her disappearance was the subject of conversation in almost every circle. Every new paragraph in the papers, having reference to her, was read with avidity. Various opinions were entertained and expressed about her character, the manner of her disappearance, how it was effected, what agency the priests had in it, what had been done with the girl, whether she would ever be found, and, if she were found, whether she would continue true to her lately-adopted religious principles.

Several anonymous communications were received by Mr. Carter, one of which, bearing the date of this day, is here copied, on account of its remarkable coincidence with what happened to Hannah on the preceding night, and with the place where she was then confined, as will be seen in her own disclosures. The communication is as follows :

"SIR: If you secretly obtain an order from the proper authorities before they have time to remove her, and will search the cells of the Catholic churches and nunneries, you will find Hannah Coreoran, if she be not already poisoned.

"No time is to be lost; they will do anything to prevent the exposure even of an attempt to confine her, and then, having done so, bid defiance."

Thursday, Feb. 17.—Mr. Carter went again to Boston, to see if something could be done by the police, by way of discovering where Hannah was, as, from the statement in the paper on Wednesday, it appeared probable that she was concealed somewhere in or near Boston. On consulting Mr. A. F. Neale, Mr. C. was advised

to employ some policemen, and let them see the mother; they would then watch her movements, and by that means a clue to the girl might be obtained. This advice was followed, and a visit made to Grove-place; but it was found that Mrs. Corcoran had left that situation, and removed to Jefferson Block.

One important item of information was obtained from Mrs. Parker, the lady with whom the mother lived when Hannah and her brother went to see her on the preceding Saturday. It was this. After a long and earnest discussion between the mother and daughter in an upper room, the latter, on descending the stairs to leave the house, was heard to say distinctly, "Mother, you may do what you please with me, but I shall never change my religion,—I can never be a Catholic." This testimony was considered by her friends as very important, for they had been told by the priest that she said she had been seduced into becoming a Baptist. But this declaration, made under such circumstances, could have been induced only by the operations of conscience.

Another point to be gained this day was to discover, if possible, the author of the report that Hannah was with her mother. This was traced

to a Catholic residing in Charlestown, who, being unable to disprove that he was the writer, gave his excuse in terms similar to the following: "That the Protestants were making a great excitement about the girl, and he considered that he had a right to make such a statement to allay it."

Friday, Feb. 18. — John Corcoran came this day from Lynn to assist in searching for his sister; and on Saturday, the 19th, accompanied Mr. Carter to Jefferson Block and Limerick-place, and then, by the direction of some person, to the residence of Rev. G. F. Haskins, priest, in Moon-street, where he saw Mr. Walsh, priest, by whom he was told that his mother and sister had gone out of the State; but, if he would come again in a few days, his mother would have returned, and she would then tell him where his sister was. He said that Hannah was taken away because a man had papers which gave him the authority to take her.

Sunday, Feb. 20. — At the close of the morning service in the church of which Hannah is a member, notice was given for the male members to remain after the rest of the congregation was dismissed. To these members a statement of the facts in this case was made. Mr. Carter

gave an account of all that he had done thus far for the recovery of his ward, submitting the same to the judgment of the church. If they approved of his proceedings, he desired them to appoint a committee with whom he could confer, and to whom he could look for counsel. Also, as there would probably be considerable expense incurred in this undertaking, he deemed it proper to inquire whether he should have their sanction in incurring such expense.

A committee was then appointed, consisting of Messrs. Nathl. Heath, Wm. Fosdick and S. P. Hill, who were authorized to spare neither pains nor expense in using every lawful and quiet effort to secure, if possible, the restoration of Hannah Coreoran to her liberty. The members of the church were then exhorted by the pastor to do nothing in this matter to create or promote excitement; to use no unkind language towards the Catholics; to give no countenance by word or deed to anything like violence; in no instance to do evil, under the idea that good would result therefrom; but, in a lawful, peaceable way, to suffer no means to rest unemployed which were likely to result in finding the girl.

Monday, Feb. 21. — Mr. Carter and the committee chosen to advise and assist him, after

consulting Mr. A. F. Neale, engaged Mr. O. Butman to employ his time, and, if he thought proper, employ others to aid him, in his endeavors to find Ellen Corcoran and her daughter. He was desired to exercise his best judgment and skill to accomplish the object in view.*

The excitement in the public mind, with respect to the mysterious disappearance of Hannah, had become very intense. Scarcely was a newspaper issued from Boston or the vicinity, without containing some allusion to it. In rail-cars, in omnibuses, in hotels, in shops, in the markets and along the streets, it was the absorbing topic of conversation. The inquiry everywhere and from almost every person was, "Have you heard anything of the missing girl?"

The public journals, in nearly all parts of the Union, eagerly copied the statements on this subject from the Boston papers, with additional comments of their own. Communications were addressed to the pastor, from various parts of the country, requesting intelligence of the missing girl.

* Mr. O. Butman had been a most efficient police-officer under the city government of Boston, but, being dissatisfied with some of its acts, he had lately resigned.

The following affidavit, made by Mr. John Welch, 106 Purchase-street, before Justice Russell, of the Police Court, was published:

"Having seen sundry statements in the newspapers relative to the missing girl, Hannah Corcoran, calculated to mislead, and rest suspicion of undue interference upon certain individuals, wholly disconnected with her disappearance; I do hereby certify that Mrs. Corcoran and her daughter Hannah, came to my house on Saturday evening, Feb. 12th, 1853, about eight o'clock unaccompanied by any person; and the mother requested that her daughter might remain in my family until she could make arrangements for her disposition. That, in a few days, her mother came and resided with me also; and that they both left my house on Friday last, and taking the cars at the Old Colony railroad dépôt, left the city. I hereby further certify that the girl, Hannah Corcoran, was perfectly free and unrestrained from the time she came to my house until she left the same on Friday last, and that she frequently went out and returned unaccompanied by any one; also, that she frequently expressed a wish to accompany her mother, and leave the city."

This was duly signed and sworn to. Yet, in the sequel, we shall find that she was not permitted to go out alone; and that the man who makes this affidavit was frequently present when the girl's disappearance was the subject of conversation; and, on one occasion, being questioned closely why he did not say she was at his house and free, when he heard these discussions, he replied "That was nobody's business," or, "That was their own business."

This affidavit did not allay the public agitation, but served to increase it. The taking an oath that the girl had been in the very midst of a population excited almost to frenzy on account of her supposed abduction; that she was abroad among those who were in earnest search of her, and who would have given anything to find her; and this, too, sworn in the very face of the mother's positive declaration that she had left her at the Fitchburg Dépôt, on her way to Charlestown on the night in question, and had not seen her up to the following Tuesday; this aggravated the difficulty, and rendered the mystery still more perplexing. Nobody was satisfied with the explanation; and why was it withheld till the mother was gone, and had had sufficient time to convey the girl to Montreal or

to Baltimore? For to one or the other of these cities she must have been taken; at least, so concluded the community.

Tuesday, Feb. 22.—Mr. Carter went to Lynn, to get an authentic and definite account from John Corcoran of all he knew respecting Hannah's being left by her mother and himself, on her way to Charlestown, at the Fitchburg Dépôt; and obtained the following deposition:

"TO WHOM IT MAY CONCERN.

"The undersigned, being a son of Ellen Corcoran and brother to Hannah Corcoran, does hereby certify that, on Saturday, the 12th day of February, 1853, I went from Lynn to Charlestown, and requested sister Hannah Corcoran to go to Boston with me, and show me where my mother lived. She went with me, at about four p. m., to No. 6, Grove-place; there I found my mother, and stayed with her till about five o'clock. Then myself, mother, and sister Hannah, went directly to Fitchburg Dépôt, without stopping at any place or conversing with anybody, and there left her to go home to Charlestown, and since that I have not seen her. And from thence we went about the city, but did not see Hannah at any time, nor did we go into any

house, or have any conversation with any person; and returned to my mother's house about ten o'clock; stayed with my mother that night, and all the next day and night; and my mother did not go out during the time, to my knowledge.

" And I do further certify that, during Sunday, Mr. Joseph Carter, of Charlestown, called on my mother to ascertain where my sister was; and my mother told him that she had not seen her since leaving her at the dépôt the evening before, and said she did not know where she was.

" JOHN CORCORAN.

" Sworn to before me,
" ESSEX, ss. B. F. MUDGE.
" Feb. 22, 1853."

This affidavit coincided with his previous declarations, and consequently neither lessened the difficulty nor tended to elucidate the mystery.

In the course of the day, the Rev. P. F. Lyndon, of Charlestown, called upon the mayor of that city, and assured him that he knew nothing whatever of the reasons why the girl was taken away, or the means by which it was accom-

plished ; and he wished the mayor to use his influence to relieve him of any implication in this affair. To this the mayor consented, but at the same time reminded him of the discrepancy between Mrs. Corcoran's statement and the affidavit of Mr. Welch ; also of the fact that there was an excitement in the community, caused by her disappearance, which, in his opinion, nothing but her return could allay. Mr. L. accused the mother of being a very vile woman, unworthy to be trusted or believed, and of having brought about all this trouble ; but that he (Mr. L.) would use all his influence to have her bring the girl back.

Soon after this, the mayor called upon Hannah's pastor to acquaint him with the above particulars, and to assure him that he considered Mr. L. to be wholly innocent of any participation in the abduction of Hannah, or of any connivance thereat. He also requested the exercise of the pastor's influence with his people and others to exonerate the priest, and, as much as possible, to allay the increasing excitement. With the latter requisition the pastor complied cheerfully, having, from the first, done everything in his power to prevent the use of exciting language, or the adoption of harsh measures ; and,

though he was not convinced of the priest's innocence in this matter, yet he assured the mayor that, for the present, he would do nothing to counteract the influence of his statements, because he would rather everybody should exonerate the priest than that there should be a popular tumult.

The mayor next sought an interview with her guardian, Mr. Carter, to inform him of the visit of Mr. L., and that he had promised to do all in his power for effecting the return of Hannah.

Wednesday Feb. 23. — The excitement was increased by the appearance of the following handbill, copies of which were posted during the night in Charlestown, Boston and other adjacent towns.

"MUST BE FOUND."

"All persons opposed to religious oppression, and the imprisonment of a human being for opinion's sake, are requested to meet in Richmond-street, Charlestown, on Wednesday evening, March 2nd, at seven o'clock.

"*Charlestown, Feb. 23. 1853.*"

In the course of the day, Mr. Carter, in com-

pany with the committee of advice, being apprehensive of some riotous demonstration, consulted their pastor with reference to the best method of counteracting such a proceeding without relinquishing the prosecution of the object for which they were appointed.

After a careful review of the unquiet aspect of affairs, it was agreed that they should disclaim any connivance at the publishing or posting this handbill, or any participation whatever in the measure, having had no previous knowledge of it; that they should protest against any tumultuous assemblage, the exercise of any violence, or the commission of any depredation upon either the property or the persons of the Catholics; that they should endeavor to make it generally known that they would not be present at this meeting, except to discountenance any outbreak; and yet, by every peaceable, lawful means, they would earnestly persevere in the search for their missing member.

John Corcoran, being in town to-day, was desired by the committee to exert himself in obtaining tidings of his sister. For this purpose he called upon Priest Walsh, who told him that his mother had returned, and might, probably, be found at No. 106 Purchase-street. On

going thither, he was directed to Limerick Block, where he found his mother, and inquired what she had done with Hannah. She said she could not tell him then, but she would on the next Saturday, as she intended to go to Lynn on that day. Under date of March 1, will be found another deposition made by John, which explains the reason of his applying to the priest for information.

Thursday, Feb. 24. — An anonymous letter was received by Mr. Carter, stating that Hannah was at Patrick Welsh's, 34 Broome-street, New York city. He hesitated whether he should notice it; but, the announcement being apparently so straightforward, it was thought advisable for him to proceed to New York, in order to test the validity of this communication.

Friday, Feb. 25. — Mr. Carter, in New York, assisted by his brother-in-law, Mr. Sanford, late a police-officer in that city, after a strict search, could not find any No. 34 in Broome-street, nor any individual by the name of Welsh from whom they could elicit the desired information. Consequently, on the Monday following, Mr. C. returned to Charlestown.

Saturday, Feb. 26. — According to her prom-

ise, Ellen Corcoran went to Lynn, and, during a walk with John, professed to tell him what she had done with Hannah, and where she then was. This will appear in his deposition of March 1.

Impressed with the idea that the priest knew something of Hannah's present location, or that he could, at least, do something towards discovering it, the committee addressed the following note to him :

"REV. P. F. LYNDON.—DEAR SIR : The undersigned, one of a committee appointed to ascertain the whereabouts of Hannah Corcoran, having understood, through the mayor of this city, that you were to make efforts to find her; and having called at your residence several times without finding you at home, to inquire whether or no you had met with any success; and having left word at your house requesting you to send us word when we could see you, without hearing from you,—you will confer a favor by leaving a note, containing any information which you may have been able to gather, or whether you have been unsuccessful, addressed to Nathaniel Heath and others, at Messrs. Fosdick & Carter's,

Charlestown-square, or stating when or where an interview may be had with you.

"Respectfully yours, (signed)

"N. HEATH."

To the above the following answer was received :

"Feb. 26, 1853.

"NATH'L HEATH, Esq.—DEAR SIR: I am very sorry you were so often disappointed in your attempts to see me. It appears the servant forgot to deliver your message; otherwise I would immediately have attended to it. I regret to have to state that, thus far, I have not been able to ascertain anything of the whereabouts of the girl in question, but assure you that the first intimation I may have shall be forthwith communicated to you.

"In the mean time, I remain, dear sir,

"Very respectfully, yours,

"P. F. LYNDON."

Sunday, Feb. 27. — To-day, in the prayer-meetings and in the sanctuary, in the prayers of God's people and of his ministers, Hannah was remembered, and petitions presented to the Lord

that He would protect her, and so order it that she might be returned again in safety; and that He would so dispose the hearts of the people that there might be no tumult or violence on her account; and, though the citizens might have the impression that the rights of a human being had been violated, yet, that the Lord would incline them to endure the supposed wrong rather than retaliate; and, if injustice had been done, to leave to Him the work of retribution who has said, "Vengeance is mine, I will repay, saith the Lord;" and that it might be rendered evident that the only evil desired was, that the omnipotent Jehovah would, in the riches of his boundless grace, convert the Catholics, and save them from endless perdition.

Monday, Feb. 28.—John Corcoran, supposing that his mother had divulged the secret of Hannah's present abode, in her statements to him on the 23d and 26th inst., came this day to Charlestown to inform Mr. Carter of these communications, as he felt desirous that his sister should be brought back and placed under the protection of her guardian.

As the information thus obtained appeared to the committee to be reliable and important, it was resolved that the pastor should immediately

address the pastor of the Baptist church in that place by letter, soliciting additional information or corroboration of this account, if it were in his power to furnish either. Also, that Mr. Carter should, on the next day, proceed to Lynn, and obtain from John his deposition of the statements made by his mother.

Tuesday, March 1.—The following is the deposition :

"I, John Corcoran, being a son of Ellen Corcoran and brother to Hannah Corcoran, hereby certify that, on February 19, I called on Father Walsh, in Moon-street, Boston, and he stated that my mother had carried Hannah out of the State, because the man that had the papers wanted to take her away; and that, if I would come back in a few days, my mother would tell me where Hannah had gone. On the 23d I called on Father Walsh again, and he sent me to John Welch, 106 Purchase-street, and he sent me to my mother, in Limerick-place. She told me that she and Hannah went to Buffalo, and she left Hannah there; and mother said there were many priests and nuns in Buffalo. She said she could or would not tell me any more then, but would come to Lynn on the next Saturday

and see me, and then tell me more about it. On Sunday we walked out together, and she said Hannah was in Buffalo, with a Mr. Whitney, or Courtney, she could not tell which, not far from the dépôt on Broadway,—209, she thought. She said Father Walsh paid the fare for both to Buffalo, but she paid her own fare back. She said she was bound not to tell about it, and the priest also.

JOHN CORCORAN.

“ Sworn to before me,
“ ESSEX, ss. B. F. MUDGE,
“ *March 1, 1852. Justice of the Peace.*”

Having obtained the deposition, the committee were consulted as to the propriety of Mr. Carter's going to Buffalo in search of Hannah. On comparing the distance from Boston to Buffalo with the time that Ellen was absent, and finding an agreement, it was the opinion of all that he had better go; and, if any disclosure should be made to the committee or to the police employed, either to indicate that she was not there or to confirm the deposition, that Mr. C. should be apprized thereof by telegraphic communication.

Just before leaving Charlestown for Buffalo, Mr. C. received the following anonymous note :

"State-street, Boston, March 1, 1853.

"MR. CARTER: You wolf in sheep's clothing, if you give yourself any more trouble about that girl, I will give you hell, and never stop till I make you bite the dust.

"Remember,

"A NATIVE AMERICAN CATHOLIC,
Born in Charlestown, and an
Officer of the Navy of the U. S."

The contents of this note Mr. C. kept to himself for some time, lest its publication should aggravate the public excitement to uncontrollable fury.

Wednesday, March 2. — Mr. Carter took the morning train for Albany, on his way to Buffalo.

The committee were anxious to ascertain if Ellen had left Boston ostensibly to secure the return of her daughter. It was generally understood that the Mayor of Charlestown had been solemnly promised by the bishop and priest that she should be despatched with strict orders to bring Hannah back to Charlestown.

Mr. Frothingham, the mayor, in his interview with Mr. Caldicott, had stated that the priest, Rev. P. F. Lyndon, had promised to do all in his

power to have the girl returned; but it was now understood that more definite pledges had been given to the mayor by the papal ecclesiastic of Boston, and that the mother was about leaving that city, or had already left, for that purpose.

The committee were desirous to learn the real facts, that they might inform Mr. Carter, so that he should, if possible, see the mother on her way to Buffalo, or on her arrival there, if she had gone in that direction, in order to prevent her from taking her daughter to a greater distance, should she make such an attempt. If Ellen had not left Boston, and if there were no indications of her leaving, the obvious deduction must be that no confidence could be placed in the promises said to have been made by the Catholic clergy. Should it be found that she had actually gone, then the committee, as the friends of peace and order, felt that they would be furnished with a fact calculated to allay the excitement which the absence of the girl had occasioned. If the committee should discover that the mother had not yet gone, but was about to go, it was their intention that Mr. Butman should see her secretly and accompany her, in order to watch all her movements.

The desired information concerning the moth-

er's movements was obtained in the following manner: A letter from Ireland, addressed to Ellen, had been received by Mr. Joshua Collins, son-in-law of Mr. Carter; but, as he was ignorant of her present location, he could not put her in possession of it. This circumstance served to point out to the officer and the committee the initiatory step in their proceedings. Accordingly, John Corcoran was requested to make inquiries, of the priest and others, for his mother, so that her letter could be delivered to her. After having been directed from one place to another without avail, he was eventually told that his mother had gone to the Old Colony Dépôt in quest of his sister. He, with Mr. Butman and his assistants, immediately went to the dépôt; and John, having discovered his mother, pointed her out to one of the assistants, who took the letter and gave it to her, conversing with her long enough for Mr. B. to make his observations, and the latter, having done so, unknown to her, stepped into the cars to accompany her, and to note all her proceedings; and John went to acquaint the committee with the success of his effort.

A telegraphic communication was sent to Mr. Carter, in Albany, to inform him that Ellen and

Butman had started together in the cars at five o'clock, P. M.

There were, during the day, certain indications of what might be expected in the evening ; and the mayor wisely took every precaution to prevent any attack upon the Catholic church and the residence of the priest, and to resist it should any such attempt be made. A large number of special constables was appointed, and put under the direction of the city-marshall.

The Artillery and the City Guards were ordered to be in readiness to be called out at a moment's notice. Ropes were placed across Richmond-street at its junction with Austin and Union streets ; and all persons were forbidden access to that part of Richmond-street on which the Catholic church was built, except such as resided there. Soon after six o'clock in the evening, men and boys in crowds might be seen wending their way towards the Catholic church ; the greater part, probably, from curiosity to see what would be done. At seven the concourse had greatly increased, and by eight P. M. there were probably in the vicinity of the church not fewer than three thousand persons. The mayor was on the ground, and exhibited the utmost alacrity for the preservation of order. During

the time, the members of the First Baptist Church, and many of the congregation, were assembled in their lecture-room, to attend to the regular Wednesday evening service. The contrast between the scene within that room and the scene without was very great. Within, men were praying for the spirit and temper of Christ; without, they were cursing and exciting each other to violence. Within, they were singing the songs of Zion; without, the song of the drunkard and the noise of revelry. Within, was a holy calm; without, a wild tumult. Within, prayers were offered for the protecting care of the Almighty over all, Catholics as well as Protestants; without, there were the purpose and the effort to avenge one supposed injury by the infliction of another.

The location of the First Baptist Church is so near Richmond-street that the attendants at this evening-meeting could hear much of what passed in so contiguous a tumult; and the events of that evening gave a peculiar solemnity and intensity to the devotional exercises of that assembly.

At about nine o'clock some one gained access to the entrance of the Unitarian church, and commenced ringing the bell. This was under-

stood to be the signal for an onset upon the Catholics ; and the movements of the crowd, in tearing down a fence in Austin-street, together with a pressure on the police in the direction of the church, induced the mayor to order the immediate attendance of the City Guards and the Artillery ; and, on their appearance, and the assurance from the mayor that the girl would be returned in a few days, the mob dispersed ; not, however, till some twenty individuals had been arrested, and a motion had been made, and carried, to adjourn and to meet there again on Monday next, March 7.

Thursday, March 3. — The papers of this morning contained a description of the scenes of the preceding evening in Charlestown, with the various comments of the writers. Speculation was rife throughout the day respecting the probability of Hannah's return, and what would be her course if she did return ; whether she would declare herself to be a Protestant still, or say that she had been convinced of her error in leaving the Catholic Church, and had, therefore, recanted and returned to it again. The riot had been quelled, but the interest felt in the fate of the girl was more intense than ever. Mr. Carter reached Buffalo this morning, hav-

ing travelled all night. He employed police-officers to aid him in watching the cars, and to trace Mrs. Corcoran, should she arrive in B.; also to discover the place where Hannah had been left. This course was continued until the evening of the next day, without success; and then Mr. Carter left for home.

Saturday, March 5. — A despatch was received by one of Mr. Butman's assistants, who were police-officers, from himself, dated Philadelphia, directing them to keep a sharp look-out for all the cars from the South, to detect the arrival of Mrs. Corcoran and her daughter. This they accordingly did, and at about nine P. M. the mother and Hannah were observed coming out of the Fall River train, which was due in the morning, but had been detained until night, in consequence of a storm on the Sound. One of the officers kept an eye on the movements of the wanderers, while another came to inform the committee and receive orders. The latter officer, with the committee, waited on the pastor of the church between ten and eleven o'clock, who advised them to visit Mr. Carter, and to desire him, if he were able, to attend on Hannah in the morning, and to learn from her whether she was disposed to claim his protection, or to

remain with her mother; that there be no compulsion resorted to, or even the semblance of it; and, even though the law authorized him to take her person, yet by no means to exercise this right, if there should now be the slightest disinclination manifested to it by Hannah.

This advice was given by the pastor in harmony with his statements to Mayor Frothingham, namely, that when Hannah returned she must be placed in such a position as to have the fullest assurance that she was at liberty to make her own selection of religion and of protection, and that, too, without fear of future interference; for, if she were not so circumstanced, the community could not be satisfied.

Mr. Carter was waited upon, and consented to attend in the morning. In the mean time, the officers were instructed not to lose sight of Hannah.

Sunday, March 6. — Between nine and ten A. M., Mr. Carter and his eldest daughter, accompanied by Messrs. N. Heath and Gustavus V. Hall, the last being a member of the Universalist society, went over to Boston, and, directed by one of Mr. Butman's assistants, proceeded to Limerick-place, whither, they

were assured, Ellen and Hannah resorted at a late hour the preceding night.

After inquiring for some time without success, and Mr. Hall hearing footsteps in the story above where he was standing, he asked, in a loud tone, "Is there any one there who can tell me where Hannah Corcoran is?"

"Yes, I am Hannah Corcoran!"

"Are you Hannah Corcoran? Are you Hannah Corcoran?" reiterated Mr. Hall, "Would you like to see Mr. Carter?"

"Indeed, I should, sir. Can you tell me where he is?"

"Yes," said Mr. Hall, "he is here."

On hearing this, Mr. Carter ran up stairs, and she threw herself into his arms, crying for joy. Being questioned whether she would prefer to go with Mr. C. or remain where she was, and answering that she would rather go, by all means, if Mr. C. would take her, she was desired to take a seat in the carriage beside Miss Carter, and was driven to the residence of her guardian. After their arrival in Charlestown, Mr. Heath went to the church, and requested the sexton to acquaint the pastor with the successful result of their efforts that morning. At the close of the service, this welcome intelligence

was communicated to the church and congregation by the pastor, in nearly the following words :

" It is my delightful privilege to inform you that our Sister Hannah Coreoran has returned ; that she is now at the residence of her guardian, Brother Joseph Carter ; and that she remains firm in the faith which she avowed before she was taken away."

This announcement produced a thrill of delight through the whole congregation. A large number of notices of Hannah's return were sent, during the interval of worship, to the different churches in Charlestown, Boston, Cambridge, and other places. This was done because it was well known that no other news would be so acceptable, or would be so likely to assuage the indignant passions of the community, and to prevent the threatened riotous assemblage on the succeeding Monday evening.

In the afternoon she attended church with her guardian and his family. As she was entering the House of God, her pastor had commenced reading the hundred and fifty-fifth hymn of the Psalmist :

" God is love ; his mercy brightens
All the path in which we rove ;
Bliss he wakes, and woe he lightens ;
God is wisdom, God is love.

"Chance and change are busy ever ;
Man decays, and ages move ;
But his mercy wanteth never ;
God is wisdom, God is love.

"E'en the hour that darkest seemeth
Will his changeless goodness prove ;
From the gloom his brightness streameth ;
God is wisdom, God is love.

"He with earthly cares entwineth
Hope and comfort from above ;
Everywhere his glory shineth ;
God is wisdom, God is love."

The report of Hannah's return having been widely circulated by reason of the notices,—it being, also, the regular time for the celebration of the Lord's Supper at the Baptist church,—many people were convinced that she would attend on that occasion; and so intense was the curiosity to see her, that, before the services closed, multitudes thronged the galleries and doorways, endeavoring to catch a glimpse of the girl whose absence had created such a sensation.

CHAPTER IV.

DISCLOSURES.

THE MAYOR VISITS HANNAH — PUBLIC NOT SATISFIED — ELLEN WARNS HANNAH — HINTS OF PERSECUTION — PASTOR'S FIRST INTERVIEW — RELIGIOUS LIBERTY DEFINED AND DEFENDED — ROMANISM WORSE THAN SLAVERY — RELIGIOUS RIGHTS — QUERIES ABOUT HER ABDUCTION — EXPLANATIONS — HER MOTHER USES FORCE — ELLEN WAS THE TOOL — PRIESTS THE AGENTS — PROOFS — HINTS OF FURTHER DISCLOSURES — PASTOR'S SECOND INTERVIEW — HER FIRST SABBATH AWAY — PRIESTS CONVERSE WITH HER — SHE IS DRUGGED — FORCE USED TO MAKE HER CONFESS — SHE WILL NOT CONFESS — ENTREATIES AND THREATENINGS — HER FIRMNESS — SICKNESS — PRIESTS FURNISH MONEY — SHE IS TAKEN TO PHILADELPHIA — INTERVIEW WITH PRIESTS — ENGAGED AS A DOMESTIC — SHE WRITES TO PRIEST LYNDON — PROSPECTS OF HER RETURN — ARRIVES IN BOSTON — PRIEST SEES HER — HER AFFIDAVIT — REMARKS — MISS CARTER'S TESTIMONY — CAT AND CANARY BIRD — REASONS FOR THESE DISCLOSURES — PROMISE BROKEN — AN APPEAL.

Sunday evening, March 6.—The Mayor of Charlestown, accompanied by two or three of the

aldermen, called upon Hannah, and conversed with her concerning her absence; and, for the purpose of allaying the excitement which still existed, and of which another public manifestation was apprehended the next evening, he so framed his queries as to elicit from her such answers as would apparently exonerate the priest, and implicate the mother only.

She was interrogated also with respect to its being her own free choice to reside again with her guardian, and to be under his protection; and having taken down these answers in writing, he presented them to Mr. Carter, requesting him to sign them, if he assented to their validity.

Mr. C. replied that, so far as they went, he considered them to be correct, and, for the sake of allaying excitement and securing peace, he was willing to affix his signature to the paper; "But," said he to the mayor, "while I do this, you will remember that this is not the *whole truth.*"

A statement was given of these particulars in the papers of the day; but the public were still dissatisfied,—they could not find a sufficient motive for the conduct of the mother, unless they sought it in the tactics of the Romish church.

That the woman who had first induced her

daughter to go to a Protestant church, who had frequently accompanied her, who had consented to her baptism into that church, and for some time afterward had urged no serious objections to her course, although during the entire process of change in the mind of her daughter she professed adherence to the Catholic faith,—that such a woman should, at once and without any previous warning, become the persecutor of her daughter, and to such a degree as to take her away forcibly and to treat her with cruelty, could not be understood on any other principle than that she was compelled to do so by the machinations of that church of which she was still a member,—but in its estimation a very delinquent one, because she had allowed her daughter to do as she had done.

Monday, March 7.—When Mr. Carter took Hannah from Limerick-place, her mother was absent; but she went to Charlestown this morning, to Mr. Collins' residence, with the object of inducing Hannah to return with her. This she endeavored to effect by entreaties, by threats, by the most awful anathemas, by weeping, by assumed or real agony, rolling on the floor, and yelling in a frenzy of rage. The daughter, though she said little, evinced deep feelings of

commiseration for her mother, and told her that she should be glad to do anything for her that did not involve a breach of fidelity to God; but she knew she could not return with her, and hope in peace to be true to her Saviour. She chose, therefore, to remain where she was. On receiving this decisive answer she rose, uttering some dreadful imprecations on Hannah, telling her that from that time she should forever disown her, that she would never speak to her; and, charging her again and again not to perjure her soul, she left her. She had not gone far, however, before she sent John, who was with her, back to charge Hannah not to hang the priests, or to say anything which would involve them. The reason for this message will be seen by a reference to the 123rd page.

All necessary precautions were taken to prevent another assemblage of threatening aspect in the vicinity of the Catholic church that evening. From many indications, it was evident these measures were not uncalled for; but the presence of the military had the desired effect, and the evening passed off in comparative quiet.

Hannah continued with Mr. Carter's family about a week, and then returned to her former situation, with Mr. Marcellus Carpenter. During

her stay at Mr. Carter's, expressions would sometimes escape from her, intimating that she had not been very tenderly dealt with while absent; as, for instance, one day the bird-cage was left for a moment so exposed that the cat availed herself of the opportunity to seize the bird and almost kill it. The bird was, however, finally rescued. Hannah witnessed this scene, and, trembling with emotion, said, "That seems just like my past trial." This, and other similar remarks, induced the family to inquire how she had been treated; but she replied that she had promised her mother that she would keep many things secret; and, unless she had given her such a promise, her mother would not have brought her back to Boston.

About ten days after her return to Mr. Carpenter's, her pastor had his first interview and conversation with her since her liberation. He inquired, "Do you feel pleased to be in your old place again?"

"I do, sir."

"Are you rejoiced at being restored to your Baptist friends, and to the means of grace among them?"

"Indeed I am."

"Did you, during your absence, desire to return, for the sake of your religious privileges?"

"Many, many times I wished for that."

"Did you never, while away, feel inclined to return to the Church of Rome?"

"Never."

"Did nothing occur to shake your confidence in your present views?"

"Nothing, sir. I have been more than ever convinced and confirmed in my present belief. Why, sir, I was not above half a Protestant before they took me away. I did not believe that the priests would resort to such means as you told me they would. I used to have a great veneration for them, even after I joined your church; but I know them better now,—only you see I am bound not to tell."

"Well, Hannah, I did not come here to persuade you to reveal secrets; I have no desire that you should do so. I have purposely delayed visiting you, lest it should appear that I was seeking for information respecting your treatment while absent. My object is to know the state of your mind,—to learn if you have any inclination to go back to the Catholic church."

"No, no, sir; I have no desire to do that."

"Were you aware, while away, of the excitement caused by your absence?"

"No, not of the whole of it; but I heard something about it."

"Do you know why so much has been said and done, so much money expended, so much labor performed, and so much excitement manifested, to secure your return?"

"No, sir; I am sure I am not worth it."

"No, Hannah, it is not that the community considers you of so much more importance than other persons; it has not been done on your individual account; but all this has been done in defence of the principle of religious liberty. Do you know what is meant by spiritual tyranny?"

"I should think, sir, I ought to know by this time."

"Well, we supposed that you were involuntarily suffering under it, and there was a determination that you should be set at liberty; indeed, so intense was this feeling, that multitudes were ready to destroy the property of the Catholics; and I believe they would have done it, in spite of all opposition, if you had not been brought back at the time you were. We, as religious people, protested against all such measures as these; yet we would have spared no pains nor expense, in a

lawful way, to secure your return. But do you suppose we would do this to prevent your becoming a Catholic, and to make sure of you to the Protestant ranks?"

"I don't know; I should at one time have thought so."

"No, this was not our object; all that we did was done simply to place you in a position in which you would have full liberty to choose your religion for yourself; and, if you had expressed a wish to return again to the Catholic church, we would have done nothing by violence to restrain you. All this excitement was produced by the attempt of the Catholics to infringe this principle. Such attempts will never be allowed in this country. Suppose it had been a Protestant who had turned Catholic, and any Protestant sect had made use of force to prevent it, or to compel the individual to recant and to return to the Protestant church; the act would have been repelled with as much indignity as in your own case. It is not from hatred to the Catholics; there are many of them for whom, as men, we entertain the highest respect; and there are Catholics in our families towards whom we feel great friendship, and would be glad in any way to serve them. No, it is the love we have for liberty, especially reli-

gious liberty, that induces us to make every sacrifice to preserve it unimpaired. Those who enjoy the privilege of self-government will struggle hard and long before they will submit to despotism. But, dear as civil liberty is to those who enjoy it, religious liberty, or the right to worship God according to the dictate of each individual conscience, without the interference of any human being, is incomparably dearer. Nothing but the most abject slavery of spirit can induce an accountable creature to give up his conscience to the keeping and control of any mortal man, be he priest or pope. The slavery of the body is a trifle when compared with the slavery of the mind. For, though a man be held as a chattel, that cannot deprive him of the right to think, to worship God in secret, and to rejoice in hope of full emancipation at death. But to be bound to confess every thought to a mortal man, to be bound to think as he shall dictate, without the privilege of comparing his directions with the revealed will of heaven,—to fear the power of such a man in death, and even after death,—is unquestionably the very depth of subjection and degradation.

" Could the victims of such a system only experience the joy of spiritual emancipation ; could

they only know that the priest has no right to demand of them confession ; that he has no power to absolve or condemn them ; and that they shall receive no injury, either from God or man, for vindicating the right to worship their Maker without the interference of the priest ; could they enjoy the bliss of such an emancipation, it would be more easy to persuade the negroes of Jamaica to abandon their freedom and retrograde into slavery, than to induce such spiritually free men again to submit to the tyranny of priestcraft. And if any one, having discovered this liberty, should be interfered with, and unfair means used to kidnap and again enslave him, such means would be sure to produce excitement. The assumption, by any religious body, of the right of using physical force, or any force, except moral and religious sanctions, to compel even its own members to uniformity, cannot and will not for a moment be conceded."

At the close of this interview, her pastor remarked that, since the night of her disappearance, her treatment at or near the Fitchburg Dépôt had been enveloped in mystery ; and, as he supposed that an inquiry touching that point would not intrude upon that secrecy

which she seemed bound to observe, he would like to ask just what occurred there. "For," said he, "you know there is apparently a direct contradiction between the affidavits of John and Mr. Welch, of Purchase-street; and this difficulty is augmented by your mother's denial of her former declarations, confessing now that on that Saturday evening she took you to Mr. Welch's; and still more by your own concession, for, if I am correctly informed, you have admitted that it was so. Now, unless you are perfectly willing to explain these conflicting statements, I do not ask it; but, being under the impression that you have already spoken freely on this point, I imagine you can have but little objection."

She replied that, in reference to John's account and her own, they certainly did not agree; and she could scarcely understand it herself, for she supposed that John was aware of her mother's having been with her after he was. But, however that might be, she was fully willing to communicate all that she knew about it. From what she then related, in connection with what has been gathered from John since, the following may be considered a true statement of

the events as they occurred at the Fitchburg Dépôt.

On the evening in question, Ellen and John, her mother and brother, accompanied Hannah from Grove-place through Belknap, Chambers, Green, Leverett and Causeway streets, to the north-easterly side of the dépôt; this being the way Hannah always went, in order to avoid the railroad crossing. After walking a short distance on the road between the dépôt and the lumber-wharf, John obtained from his sister a small sum of money, which his mother told him he might go and spend in the refreshment-room, and wait there till she came for him. In the mean time, Hannah had proceeded somewhat in advance of them. John and Ellen, speaking to her from the distance, bade her good-night, but it seems she did not hear them.

John went, with his money, to the refreshment-room; and, as soon as his back was turned, the mother followed, and overtook Hannah before she had reached the end of the dépôt buildings.

She then took her by the arm, and began to talk very rapidly, telling her to mark this and that object, for she could show her a nearer way from Charlestown to Boston than that to which she had been accustomed; and, turning her

round by the omnibus-office, took her through the gateway and across the rail-track, bringing her on to the road between the Fitchburg passenger and the Maine freight dépôts. As Hannah had never passed over the road between these two dépôts, finding herself in a strange place, she said to her mother, "This is not the way to Charlestown." "Yes, it is; it is a nearer way," remarked Ellen. "No, this is not the way; we have not crossed the bridge, and I will go no further in this direction." Ellen, grasping her more firmly, added, "Well, I know this is not the way to Charlestown, and you will never go there again; you shall go with me. I must take you to some other place."

On hearing her mother say this, she struggled and screamed. Ellen immediately placed her hand over Hannah's mouth, and insisted upon her stopping that noise, telling her that, if she did not, it would be worse for her. Perceiving that resistance was useless,—that a girl of sixteen, and not of a robust frame, could do nothing in the hands of a very muscular woman,—and recollecting that it was her mother who thus commanded her, she submitted to be led passively along, although distressed with fear, and uncertainty as to her ultimate destination.

Ellen retained a firm hold of her, and hurried her along, till they arrived at 106 Purchase-street, where she rang the bell, and, upon the door being opened, presented to the master of the house a note concerning the disposition of her daughter; and, telling Hannah to remain until she came for her, immediately left, and returned to John at the dépôt, with whom she walked through various parts of Boston, till near ten o'clock.

Ellen accounted to John for her prolonged absence from him by stating that she had stepped after Hannah, and had delayed the time in talking with her, having just parted from her on her way to Charlestown. John, believing these declarations of his mother, and not thinking it necessary to take into account the interval of time which he spent in the refreshment-room, made his affidavit that they accompanied Hannah to the dépôt, and there, while she was on her way to Charlestown, they bid her good-night. And Mr. Welch could take oath, so far truly, that she was brought to his house by her mother.

Ellen Corcoran, then, was the tool in this transaction. But, when it is understood that she can neither write nor read writing, the question

will naturally arise, Who wrote that note to Mr. Welch, and what did it contain? A knowledge of this would undoubtedly tend to draw from concealment the real agent or agents in this abduction. The facts yet to be developed may probably furnish some clue to the author of this note.

It may be as well, however, in this place, to state one fact. On the Saturday subsequent to Hannah's baptism, a man called at Mr. Parker's, Grove-place, Boston, to see Ellen Corcoran. He told her that he was sent by Priest Lyndon, of Charlestown, to request that she would call upon the priest the next day. He stated that Mr. Lyndon was acquainted with the fact that her daughter had left the Catholic church and had become a Baptist, and that he wished to see her about it.

The next day Ellen had an interview with the priest, who informed her that he knew all about her daughter's proceedings. That he had been made acquainted with what she said, by Catholics who were present, when she related her experience to the Baptist church, and when she was baptized. That she was not the first who had left his church and joined the Baptists, and, unless something was done, he should lose all

his flock. He then exclaimed, as though in an agony, "My God! my God! what shall I do? All my flock are leaving me!"

Ellen, alarmed at his manner, inquired what she could do. After reprimanding her for permitting the girl to go among the Protestants, she was told that she must contrive some way of bringing her back again. At least, she must effect an interview between her daughter and the priest.

He inquired whether he would be detected in attempting to visit her at Mr. Carpenter's, provided he should disguise himself by a change of garments. Being told that he probably would, the conclusion was formed that the mother should devise some method of inducing Hannah to accompany her to the residence of the priest.

This was the first time that Ellen Corcoran had spoken to Priest Lyndon.

About two weeks subsequent to his first interview with Hannah after her return, her pastor received a call from Mr. Carpenter, who remarked that during the last fortnight various incidents had called up allusions to her absence, and, in conversations at different times, she had referred to events connected with it, but would

always check herself, as if treading on forbidden ground; until last evening, when alone with his wife, she had acquainted her with many things not before known, and he believed that if her pastor would visit her she would tell him everything.

To this the pastor replied that he would call in the course of the day; but he should not solicit her to disclose anything to him. If she did it, it must be done voluntarily, and with a clear conscience. Mr. C. still thought she would make the disclosures; for she had found herself so embarrassed in withholding a part of the truth, that she perceived she could not much longer conceal any of it without subjecting herself to the necessity of evasion or falsehood; that, so much being already known, the remainder could not long be hidden, and, if she did wrong in breaking a promise which was extorted from her under the most painful circumstances, she had better do that, once for all, than be driven to the necessity of frequently doing wrong.

The pastor called, according to his promise, and was told by Mrs. Carpenter that Hannah had given her a pretty full account of what had befallen her during her absence, and that she was not unwilling to repeat the same to him.

He stated that he did not wish to hear it then ; that she had better consider it well, and, if at any future time she felt perfectly free to make the disclosures, he would take them down in writing.

Some few days subsequently, understanding from Mr. Carter that she had given him a full account of what was done with her while away from Charlestown, and that she was ready to relate the same to him,— being himself very much engaged, the pastor requested Miss Sarah P. Carter to receive the statements from Hannah, and commit them to writing. This was done ; and from these documents we subjoin the following particulars, given in her own language :

" On the evening of Feb. 12th, soon after my mother took hold of me to take me back to Boston, I missed my brother John, and asked where he was. She said, ' Never mind about that; you come along with me ; ' and took me up to Mr. John Welch's house, 106 Purchase-street. Mother went into the entry, and inquired for Mr. Welch. When he came, she put a piece of paper into his hand, folded in the form of a note, and said to him that she was going to give

me up to him to take care of; but she was not going to stay herself.* She then left the house.

"Mr. Welch went up stairs into his kitchen with me; Mrs. Welch was out at the time; when she came in she asked him about me, but I did not know what he said in reply.

"*Sunday, Feb. 13.* — Mrs. Welch called me early in the morning to go to mass with her, and I went to the Roman Catholic church in Purchase-street. Mr. Gallagher officiated. I knelt when others did, and prayed as I wished, but did not humble myself before the images. I cried most of the day, and did not wish to eat anything, but was urged to eat by those around me. At supper-time, Mr. Dolanty, or Dougherty, — I am not sure of his name, only I know that it was the same person that I saw at Priest Lyndon's the Wednesday evening before, — came in, and remained about two hours, conversing a great part of the time. Part of the time he conversed with Mrs. Welch in another room; I could hear their voices, but could not tell what

* John Corcoran now states that he was in the Fitchburg Dépôt from the time he left Hannah until his mother returned, something like half an hour; yet he had not the slightest idea that his mother had left his sister anywhere but on her way to Charlestown.

they said. When Mr. D. came in, he said he was very tired, and almost killed with his walk.' It will be remembered that on that day there was a very deep snow on the ground. 'When he came into the room where I was, he told me that Mr. Carter and another man had been that day to Mr. Lyndon's, to find out where I was; that Mr. Lyndon had told them he did not know where I was,—that I was at his house the Wednesday evening previous, and had not been there since. Mr. D. said I had told several people what Mr. Lyndon said to me on that evening, and I said I had told several. He said, 'No matter,' and left that subject. He asked me several questions about the Baptists and about my baptism, making fun of it and them, and saying that the Baptists took a bucket of water and poured it upon the persons baptized. He ridiculed the burial service of the Protestants, stating that they said, when they buried anybody,

‘Ashes to ashes, dust to dust ;
If God won’t have you, the Devil must.’

“ Soon afterwards he saw me with the Catholic Bible. He took it away, and said, ‘Are you going to read the Bible now?’ I said Yes; but

he did not give it to me again ; he told me not to ask about the Bible.

"Monday, Feb. 14.—I asked permission to go and get some articles of clothing; but Mrs. Welch said I must not go until she had seen the priest.

"About five o'clock in the evening, Mr. Gallagher, of the Purchase-street church, came in. He inquired of Mrs. Welch about me, and remarked that I was the girl about whom there was some trouble in Charlestown. He told her that she must conceal me; for, if my guardian came and found me, she must let me go, because if she did not he would prosecute her.

"Tuesday, Feb. 15.—In the afternoon my mother came to Mr. Welch's, and found me almost sick. Soon after, Mrs. Welch brought me some medicine in a tumbler; the tumbler was two-thirds full. I drank some, and refused to take any more; but mother compelled me to take it, saying it was molasses and water. It tasted a little acid, and she said it was vinegar. I immediately began to feel strangely, and, while they were about me, sprinkling holy water on me, &c., I lost my consciousness, and knew nothing more until after dark, when I came to myself in a dark room, which I knew to be the

same into which I went when mother took me to Mr. Lyndon's on the Wednesday evening previous.

" My mother was beside me, and I asked her where I was. She said I was safe. I inquired if I was in Mr. Lyndon's house. She answered 'No.' Soon a person came in dressed in priest's garments, whom I recognized as Mr. Lyndon, by what I could discover in the comparative darkness, and by his voice.

" He took a chair, and sat down not far from me. He asked me if I wished to go to confession. I replied that I did not wish to; and he said that I must come to confession. He insisted upon this, and urged me again and again to confession, trying to induce me in that way to put myself again under the control of the church.

" I told him he would have to take out my heart, and put a different one in its place, before I could be a Catholic again.

" He then rose and came towards me, took me forcibly by the arm, and compelled me to kneel by his side. I was very much frightened, and almost afraid to speak or move.

" He tried to compel me to repeat after him the form of confession; but I did not utter a word, for I had nothing to confess to him.

"I wept very much, and he asked me if I was sorry for my sins. I said I was.

"He asked me if I believed my sins were forgiven. I said Yes, I did believe that God had forgiven my sins. He said it was not so.

"He wanted me to promise, if he let me go free, that I would not go again among those creatures, but would tell them that the church I had left was right. I was kneeling all this time, and weeping bitterly. I told him my mother had gone and left me, and I felt dreadfully.

"He said he was sure I had told all that he said on the Wednesday night when I was there with mother.

"He then asked me why I did not give Mrs. Carpenter warning that I would leave her. I told him that I did not want to. He asked me if I knew where I was. I said, 'In your house.'

"He said, 'No.' Then I said, 'In your church.' He still said 'No,' but told me I was in the vestry-room.

"He then asked me if I would come back to the church, and be governed by her once more, saying that if I did so I would never be without friends, and if I had not a place he would pay my board till I could get one. I told him I had friends enough, if he would only let me go to

them. But he said it was not for the cause of God I wanted to go back, but on their account; that I cared more for them than for God. Again he asked me if I would come back to the church, and be under her control. And when I still said No, he said it would be worse for me if I did not.

"I was dreadfully frightened, and began to cry aloud. I was still kneeling, and my head was on Mr. Lyndon's lap. He put his stole over my head, and several times asked me if I felt better. I said No, and cried louder than before. He then left the room, and came back with my mother, telling her that I was so stubborn that I would not yield; that there was something bad in me. To this she agreed, saying that I had altered for the worse.

"Soon after, my mother was going, and I asked her if I might go. She said No.

"Mr. L. asked me if anything would induce me to leave the Baptist church. I said No. He said, 'Would not persecution?' I still said No.

"He asked me if I would be burned rather than leave it. I said Yes.

"I was so much afraid that I could scarcely speak. He asked me if I was willing to burn in hell forever. I told him God was my judge,

and I was willing He should do as He pleased. He told me stories about dreadful things which had happened to persons because they would not confess. One story was respecting a man who told a priest, in reply to something the priest said to him, that he was willing to burn in hell rather than humble himself to the priest. On being told to go and say that to God, he said he would; but, in doing so, he was seized with such terror that he ran back to the priest, who was now in bed, and begged of him to get up, and for God's sake to give him confession and absolution. I asked Mr. Lyndon if he had power to save me. He said, 'Yes, I have power to save your soul, and power to destroy you; and, if you do not confess, I will cut you down.'

"When my mother was going, Mr. Lyndon said something about the omnibus, and also said, 'Take this, and pay what they ask.' He and my mother then left the room, and locked me in.

"I sat in my chair all night, constantly tempted, and fearing that some one would get hold of me.

"Once I tried to commend myself, soul and body, to God; but it seemed as if Mr. L. came between me and God.

" *Wednesday, Feb. 16.* — In the morning a girl came into the room, and brought me something to eat. I told her I did not wish for anything; I had not eaten anything since Tuesday forenoon, but I could not eat there. The room was still dark, the shutters being closed.

" In the course of the day, a strange man came into the room, and asked me if I had anything to say for myself to Father Lyndon. I said No. He said I might have to suffer more, if I did not say something.

" I told him it was better to die for Jesus than to live in slavery. He laughed at this, and soon left the room.

" That evening, after dark, my mother came again, and asked me if I was in that room all night, and if I had not any bed. I told her I had been there without any bed. She appeared surprised, and I think felt bad about it. I told her I had not eaten anything, and could not eat. She said I was too stubborn. Soon after, I was taken away in a carriage, in company with my mother and a man I did not know, and carried back to John Welch's, in Purchase-street. After my return, Mrs. Welch gave me some ginger-tea.

" *Thursday, Feb. 17.* — Mrs. Welch gave

me more ginger-tea this morning; but it was not till about eleven o'clock that I could eat anything, having gone without food since Tuesday morning.

" In the afternoon Mr. Dolanty came again, and asked me how I was. I told him I was sick. He asked me if I was sick and dying, if I would not want a priest. I said No. I was in the attic in bed at this time, and pulled the clothes over my head. He seemed frightened, came and listened, and went down stairs quickly for Mrs. Welch. The Rev. Mr. Walsh, of Moon-street church, came to Mr. Welch's house, and conversed with me very kindly on the subject of my leaving the Roman Catholic church.

" In the evening my mother came, and told me that an application had been made to the Mayor of Boston to send out the police in search of me; and she appeared much frightened. She said she should take me away the next morning, about eight o'clock. She said she had been at Father Lyndon's, and he had given her ten dollars (I saw the bills — two fives) to pay for my going away; and that she would stay with me that night.

" Mrs. Welch told her that letters would be

.there before us, and that there would be no trouble.

"She remained with me that night, but did not get ready to start until five o'clock the next afternoon.

"Friday, Feb. 18. — Mr. Dolanty came to inquire about our going away. Something was said about our going to the cars in a carriage; but he said it would not do, for we should be watched. So I was disguised with an old hood and Mrs. Welsh's shawl, Mr. Welsh carrying my bonnet in a paper. When mother put me into the cars, as she pushed me in, she said, 'There, no thanks to you!'

"We reached New York on Saturday morning, Feb. 19, and went immediately to the cars and proceeded to Philadelphia, which city we reached about noon. When we left the cars in Philadelphia, my mother inquired for St. Joseph's Church, and we went directly there.

"When we arrived, mother made some inquiries of a man she saw, which I did not hear; but I heard him ask her which of the priests she wished to see.

"She said she did not know. As we were waiting in the vestry of the church, the Rev. Felix Barbelin (as I afterwards learned) passed

through without speaking to either of us. Soon after, he came back, and mother spoke to him, but I did not hear what she said. He then came and spoke to me, and asked, as if he was astonished, if I had been baptized in the Baptist church. My mother said, 'Yes, on the first Sabbath in the year.' She said she was in the church, and saw the devil in the pulpit; meaning, I suppose, Mr. Caldicott. The priest said he thought I could get a place soon; he would ask some ladies about it, and I might try myself to find a place.

"I asked him where we would stay that night; and he said that the old gentleman, the sexton, would direct us to a boarding-house. The sexton sent a boy with us to No. 10 Union-street, corner of Spruce.

"Here my mother paid the landlord for two weeks' board, in case I should not get a place for service sooner. She remained with me till Monday morning, Feb. 21, except going to church three times on the Sabbath of the 20th.

"I remained in the boarding-house during the day. On Monday morning, I went out with mother when she went to the cars, and tried to persuade her to let me come back with her. But she said she had no money to bring

me. I went back to the boarding-house crying, and cried a long time. In the afternoon I went up to St. Joseph's Church, and saw the Rev. Mr. McGinnis. I told him mother had gone back to Boston; and he said, 'You feel lonely because your mother has gone; you may come and tell me your troubles, as you would your mother.' I saw Father Barbelin also, and he told me that he had received a long letter from Father Lyndon about me. After this, Father B. often tried to make me come to confession.

"*Tuesday, Feb. 22.* — I went this morning up to the church again, and saw Mr. Barbelin, and told him I wanted a place. He said Mr. McG. would do anything he could for me. He then told me to go to Mrs. Buck, who keeps an intelligence-office, and tell her that he wished her to get me a place. I went to Mrs. Buck, and she said she could not get me a place without a line or two from Mr. Barbelin. I went back to the church; Mr. B. was not in, and I returned to the boarding-house.

"*Wednesday, Feb. 23.* — I went to the church again this morning, and Mr. B. gave me a recommendation.

"I returned to Mrs. Buck, and she sent to

Mrs. Keenan, who engaged me as chambermaid, at one dollar a week. The family were Roman Catholics, and attended St. Mary's Church.

"*Thursday, Feb. 24.* — I felt so unhappy that I wanted to make some change, and told Mrs. Keenan that I could not stay, and she must get another girl. There was another girl in the house, a colored girl, who, I learned, was a Methodist. I told her all my troubles; why I had been brought to Philadelphia; and that I wished very much to return to Charlestown. She felt for me, and told me where I could find a Baptist church.

"*Friday and Saturday, Feb. 25 and 26.* — I remained at home, except going out a few steps on an errand for Mrs. Keenan.

"*Sunday, Feb. 27.* — I remained in the house. In the evening I obtained a sheet of paper, and wrote to my mother on one half, reserving the other half, that I might write to Mr. Carpenter on it. I told my mother she must come and bring me back, or send five dollars, so that I could come back,—for I was sick, and I wanted a doctor more than anything else. I told her she had tricked me, and transported me, and taken me away, and that I knew what to do if she did not send for me. I directed

my letter to the Rev. P. F. Lyndon; and, knowing that he would read it, I begged of him to tell my mother to send for me, or to come and bring me back, as she had carried me away.

"Monday and Tuesday, Feb. 28 and March 1. — I remained in the house, and attended to my work.

Wednesday, March 2. — My letter was put in the post-office; and I went out and found a Baptist church; but there was no service at that time.

"Thursday, March 3. — As I was preparing to leave Mrs. Keenan's and go back to the boarding-house where my mother left me, my mother came into the house, and said she had come to take me back, for she did not wish me to work out. Mr. and Mrs. Keenan did not know the reason of my being there, and questioned mother about it; but she did not satisfy them.

"On the afternoon of that day my mother took me up to St. Joseph's Church; but the priests were all absent,—at least, we saw no one. We entered the cars about five p. m., and reached New York about ten o'clock on Friday morning.

"Friday, March 4. — Went to Mr. John Dwyer's, No. 211 Centre-street, and remained

until four P. M., when we left for the steamboat on the Fall River route.

"There was a severe storm on the Sound; I felt sick; my mother gave me something for it, which she called a cordial. This excited me; and, as I began to think of what I had suffered, I told my mother that I believed, if the people knew how the priest had served me, they would hang him; and I said I would hang him; I would get him into a hobble; and many other things. She was very much troubled at this; and, after we were in bed, she told me she would not take me to Boston, but to some other place, that she knew about, unless I would promise not to say a word about what happened to me on Tuesday night, Feb. 15, or about the priests' giving her money, or anything that would implicate them at all.* She said she had power to do it; she should be helped; and that all I could do would not prevent her from keeping me from going to Boston, if I did not make this promise. She was so earnest about it, and I was so terrified lest I should be taken off somewhere

* When they were in New York, on their way to Boston, Ellen told Hannah that Father Lyndon gave her (the mother) twenty dollars, and Father Walsh gave her ten more, telling her she could have more if she needed.

else, and not go back to Charlestown again, that I made the promise she required.

"*Saturday, March 5.* — We arrived in Boston about half-past eight p. m. We should have come in the morning, but were detained by the storm. We went directly to Mr. Welch's, 106 Purchase-street, where we had supper, and stayed about an hour. Mr. Welch told me about his affidavit; and, soon after, went with us to the priest's house in Moon-street, and inquired for Mr. Lyndon. Mr. L. came into the room, and asked me if my mother had come; and I said she had. Mother then came into the room, and he welcomed her home. He inquired after my health, and I told him I had not been well since I left. He told me there was much inquiry about me; and, if they could find me, they would have me. I answered, that if my friends could see me they would not injure me, but would let me be anything I chose to be. He said I could say before the mayor what I wished to be; that there was nobody to force me.

"When we came out from the priest's house in Moon-street, Mr. John Welch asked me if I was not perfectly free at his house, and if I did not go out and do shopping. I told him I did not go out, for Mrs. Welsh said I must not go until

she had seen the priest. He said he thought I went out, but he was mistaken.

"Mr. Welch then left us, and mother and I went to Limerick-place, Hanover-street, between ten and eleven o'clock, where we remained until Sabbath, March 6. In the morning mother left me to go to church, and, during her absence, Mr. Carter came and brought me over to his house.

"I do hereby certify that the foregoing statements are true.

(Signed) "HANNAH CORCORAN."

"MIDDLESEX, ss. *June 4, 1853.*

"Personally appeared the above-named Hannah Corcoran, and made oath that the foregoing statements by her subscribed were true, according to her best knowledge and belief.

"Before me, ISAAC F. JONES,

"A true copy. Justice of the Peace."

Such is her account of herself, and, as nearly as possible, in her own language, from the evening of the twelfth of February, the time of her disappearance, to Sabbath morning, March the 6th, inclusive, when she was restored to the pro-

tection of her guardian and to the society of her chosen friends.

That the above statements will be variously received by different persons, cannot be doubted. Those who are strongly prejudiced against the Catholics will be likely to give full credit to them; and perhaps they will only regret that they are not of a darker hue.

Such as are indifferent to the religious aspect of these disclosures may regret that they have been made, lest they should produce excitement, or deepen the prejudices existing between Catholics and Protestants, and thus endanger our peace.

There can be no doubt that the Catholics themselves will deny these facts, and resort to any and every means to invalidate and destroy the evidence on which they rest. For we believe it to be an established fact that, in contending with Protestants, or in defending the interests of their own church, their chosen instrument of combat is often falsehood as well as truth; or, at least, the use of this instrument is undeniably sanctioned by their church, when employed in her defence.

These statements, however, must be received as all other testimony is, and be credited according to the congruity of the parts, their harmony

with other evidence, and the coincidences by which they are sustained. Let these rules be applied in judging of the truth or falsehood of these disclosures, and we have no fear that the verdict will not be in their favor.

Miss Carter closes the record of these events with the following testimonial to the character of Hannah :

" After she came from Philadelphia, during the week she was with us, her whole conduct was very satisfactory. She read the Bible as though feasting on its treasures. She seemed truly grateful for her deliverance, yet did not, so far as we can judge, indulge in any revengeful feelings towards those who had so wickedly persecuted her. She seemed to pity her mother, perceiving how much she had to suffer on her account; and often said that, for her mother's sake, she would have again become a Catholic, if her conscience would permit it.

" We had a little canary-bird, and, one day, - while she was with us, the cat caught it, but did not kill it directly; it lay some hours, fluttering and panting, on the bottom of the cage. Hannah said it made her think of her own case, when in the hands of the priest.

" While she cherished the warmest gratitude

to those who had interested themselves in her behalf, she yet felt that God had been her deliverer, and, but for His special interposition, she never should have returned."

Hannah's deportment, since her return to Mr. Carpenter's, has been modest, devout and consistent; knowing and keeping her place in the family; manifesting no assumption of importance on account of the notoriety she has gained, or the noise which the course taken with her has created. She feels tenderly and deeply for those who are, as she once was, the blinded, enchanted, degraded and willing captives of a false religion; and prays most earnestly that they may be brought into the glorious liberty which she now enjoys, namely, the liberty wherewith Christ makes those free who believe in him. She consents to give these facts publicity from no other motive than the hope that they may be made instrumental, through the blessing of God, of leading many who are now blinded by papal superstition to discover something of the true nature of that system of deception, injustice and cruelty, and of inducing them to throw off their chains of bondage, and assert their right to think and act for themselves in matters of religion.

The writer's reasons for publishing this narrative are given in the preface.

The only thing concerning which there can be any serious question in the minds of the candid will be the propriety, righteousness or lawfulness, of divulging that which Hannah promised to keep secret. Before pronouncing judgment on this act, let the reader endeavor to put himself in this girl's place. Let him go through every scene, from the twelfth of February, and imagine himself the victim, until he can realize all the hopes and fears and indignation that might possess her soul on the night of her return to Boston. Let a promise of silence with respect to the most important and the most afflictive events of that period be extorted from him, by means of all others the most appalling under the circumstances, namely, that of being taken to a greater distance from friends, instead of being conveyed to them, and into a state of uncertainty, perplexity and wretchedness, instead of liberty. Let him now imagine himself brought into the very place that has been the scene of excitement on his account, where conflicting statements have been made, and are still continued; where his friends are lying under the imputation of first employing unfair means

for proselyting him, and then of instigating an alarming excitement on his account, under the declaration that the priests had a hand in his abduction, and can bring him back again if they choose. Let him observe that his silence on this point tends to confirm the imputation cast upon his friends, and that it is calculated to lead his friends to suspect that he is not at heart what he professes to be. Let each reader fully realize all this, and then remember how the promise was obtained, and conceive, if he can, what an intolerable burden he has to bear, and what exceeding difficulties he has to encounter, so long as the secret remains undivulged, and how much darkness and doubt he can dissipate by the revelation thereof. And then let him fairly determine what he would do in such a case, before he passes judgment upon Hannah for making her disclosures.

We are no apologists for promise-breaking. We will express no opinion about Hannah's conduct in this particular. We simply state the circumstances, and leave the reader to his own judgment. We are willing, however, to say for ourselves, acquainted as we are with all the circumstances, that we should do just as she has done, and commit the rectitude or the injustice of the act to the decision of God.

CATALOGUE
OF VALUABLE WORKS PUBLISHED BY
GOULD AND LINCOLN,
NO. 59, WASHINGTON STREET,
BOSTON.

The attention of the public is invited to an examination of the merits of the works described in this Catalogue, embracing valuable contributions to General Literature, Science, and Theology.

Besides their own publications, they have a general assortment of books in the various departments of literature, and can supply every thing in their line of business on the lowest terms, wholesale and retail.

PRINCIPLES OF ZOOLOGY; Touching the Structure, Development, Distribution, and Natural Arrangement of the RACES OF ANIMALS, living and extinct, with numerous illustrations. For the use of Schools and Colleges. Part I., COMPARATIVE PHYSIOLOGY. By LOUIS AGASSIZ and AUGUSTUS A. GOULD.

"The design of this work is to furnish an epitome of the leading principles of the science of Zoölogy, as deduced from the present state of knowledge, so illustrated as to be intelligible to the beginning student. No similar treatise now exists in this country, and indeed, some of the topics have not been touched upon in the language, unless in a strictly technical form, and in scattered articles."

"Being designed for American students, the illustrations have been drawn, as far as possible, from American objects. * * * Popular names have been employed as far as possible, and to the scientific names an English termination has generally been given. The first part is devoted to Comparative Physiology, as the basis of Classification; the second, to Systematic Zoölogy, in which the principles of Classification will be applied, and the principal groups of animals briefly characterized." — *Extracts from the Preface.*

MODERN FRENCH LITERATURE; By L. RAYMOND DE VÉRICOUR, formerly lecturer in the Royal Athénéeum of Paris, member of the Institute of France, &c. American edition, brought down to the present day, and revised with notes by WILLIAM S. CHASE. With a fine portrait of LAMARTINE.

* * This Treatise has received the highest praise as a comprehensive and thorough survey of the various departments of Modern French Literature. It contains biographical and critical notes of all the prominent names in Philosophy, Criticism, History, Romance, Poetry, and the Drama; and presents a full and impartial consideration of the Political Tendencies of France, as they may be traced in the writings of authors equally conspicuous as Scholars and Statesmen. Mr. Chase, who has been the Parisian correspondent of several leading periodicals of this country, is well qualified, from a prolonged residence in France, his familiarity with its literature, and by a personal acquaintance with many of these authors, to introduce the work of De Véricourt to the American public.

* This is the only complete treatise of the kind on this subject, either in French or English, and has received the highest commendation. Mr. Chase is well qualified to introduce the work to the public. The book cannot fail "to be both useful and popular" — *New York Evening Post.*

VALUABLE SCIENTIFIC WORKS

PUBLISHED BY

GOULP AND LINCOLN, 59 WASHINGTON ST., BOSTON

LAKE SUPERIOR,

ITS PHYSICAL CHARACTER, VEGETATION, AND ANIMALS, COMPARED WITH OTHER AND SIMILAR REGIONS,

BY L. AGASSIZ.

WITH A NARRATIVE OF THE EXPEDITION AND ILLUSTRATIONS,

BY J. E. CABOT.

One Volume, octavo. Cloth, price \$3.50.

"The character of these scientific labors of Prof. Agassiz is eminently philosophic and suggestive; and the grand idea of the work is the demand for the recognition in nature of the agency of a personal God, as a scientific fact, above and beyond all the conditions of physical cause." — *Literary World.*

"A work rich and varied in matter pregnant of lofty suggestions and comprehensive truths. We commend it to all intelligent readers, whether scientific or otherwise, and whether lay or clerical." — *Christian Register.*

"The results of this remarkable expedition have been carefully written out by different members of the party. It is a work full of interest and instruction to all who have given even the slightest attention to the Natural History of the United States, and will undoubtedly be regarded as one of the most important contributions which this country has ever made to that most fascinating science." — *Providence Journal.*

THE ANNUAL OF SCIENTIFIC DISCOVERY;

Or, Year-Book of Facts in Science and Art, exhibiting the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoölogy, Botany, Mineralogy, Geology, Geography, Antiquities, &c.; together with a list of recent Scientific Publications; a classified list of Patents; obituaries of eminent Scientific Men; an index of important papers in scientific journals, reports, &c. Edited by DAVID A. WELLS, and GEORGE BLISS, Jr. 12mo. Price, cloth, \$1.25; paper covers, \$1.00.

This work will be issued annually, on the first of March, and the reading public may easily and promptly possess themselves of the most important facts discovered or announced in these departments. It will form a handsome duodecimo volume of about 400 pages, with an engraved likeness of some distinguished man of science. Volume I. contains a fine likeness of Professor Agassiz, and Volume II., Professor Billman.

As it is not intended merely for the scientific man, but to meet the wants of the general reader, it has been the aim of the editors that the articles should be brief and intelligible to all. The editors have received numerous communications, counsel, and personal contributions of Professors Agassiz, and Wyman, of Harvard University, and many other scientific

FOOT-PRINTS OF THE CREATOR; OR, THE ASTEROLEPIS OF STROMNESS.

BY HUGH MILLER.

WITH MANY ILLUSTRATIONS, FROM THIRD LONDON EDITION

WITH A MEMOIR OF THE AUTHOR BY LOUIS AGASSIZ

12mo. cloth ; price, \$1.25.

"The 'Foot-prints' is not surpassed by any modern work." — *New British Review*.

"The impressive eloquence of great thoughts greatly expressed ; reasoning at once comprehensive in scope, strong in grasp, and pointed in application, — these qualities combine to render the 'Foot-prints' one of the most perfect refutations of error, and defences of truth, that ever exact science has produced." — *Free Church Magazine*.

"Dr. BUCKLAND, at meeting of the British Association, said he had never been so much astonished in his life, by the powers of any man, as he had been by the geological descriptions of Mr. Miller. That wonderful man described these objects with a facility which made him ashamed of the comparative meagreness and poverty of his own descriptions in the 'Bridge-water Treatise,' which had cost him hours and days of labor. *He would give his left hand to possess such powers of description as this man;* and if it pleased Providence to spare his useful life, he, if any one, would certainly render science attractive and popular, and do equal service to theology and geology."

"The style of this work is most singularly clear and vivid, rising at times to eloquence, and always impressing the reader with the idea that he is brought in contact with great thoughts. Where it is necessary, there are engravings to illustrate the geological remains. The whole work forms one of the best defences of Truth that science can produce." — *Albany State Register*.

"The 'Foot-prints of the Creator' is not only a good but a great book. All who have read the 'Vestiges of Creation' should study the 'Foot-prints of the Creator.' This volume is especially worthy the attention of those who are so fearful of the sceptical tendencies of natural science. We expect this volume will meet with a very extensive sale. It should be placed in every Sabbath school library, and at every Christian fireside." — *Boston Traveller*.

"Mr. Miller's style is remarkably pleasing ; his mode of popularizing geological knowledge unsurpassed, perhaps unequalled ; and the deep vein of reverence for divine revelation pervading all, adds interest and value to the volume." — *N. Y. Com. Advertiser*.

"The publishers have again covered themselves with honor, by giving to the American public, with the author's permission, an elegant reprint of a foreign work of science. We earnestly bespeak for this work a wide and free circulation, among all who love science much and religion more." — *Puritan Recorder*.

"We have never read a work of the kind with so much interest. Its statements of fact and its descriptions are remarkably clear. From minute particulars it leads us on to broad views of the creation ; and the earth becomes the witness of a succession of miracles, as wonderful as any recorded in the Scriptures." — *Christian Register*.

"This splendid work should be read by every man in our land. We recommend the study of this science to our young men ; let them approach it with open, and not unfaithful breasts, — for amid our mountains grand and tall, our boundless plains, and flowing rivers, vast fields for exploration yet present themselves." — *Scientific American*.

THE OLD RED SANDSTONE;
OR, NEW WALKS IN AN OLD FIELD.
BY HUGH MILLER.

FROM THE FOURTH LONDON EDITION—ILLUSTRATED.

12mo, cloth, price \$1.25.

A writer, in noticing Mr. Miller's "First Impressions of England and the People," in the *New Englander*, of May, 1851, commences by saying, "We presume it is not necessary formally to introduce Hugh Miller to our readers; the author of 'The Old Red Sandstone' placed himself, by that production, which was first, among the most successful geologists and the best writers of the age. We well remember with what mingled emotion and delight we first read that work. Rarely has a more remarkable book come from the press. * * For, besides the important contributions which it makes to the science of Geology, it is written in a style which places the author at once among the most accomplished writers of the age. * * He proves himself to be in prose what Burns has been in poetry. We are not extravagant in saying that there is no geologist living who, in the descriptions of the phenomena of the science, has united such accuracy of statement with so much poetic beauty of expression. We do not hesitate to place Mr. Miller in the front rank of English prose writers. His style has a classic purity and elegance, which remind one of Goldsmith and Irving, while there is an ease and a naturalness in the illustrations of the imagination, which belong only to men of true genius."

A writer in the *American Traveller*, in noticing the work, says, —

"The admirer of scenery, of all that is picturesque in nature, cannot fail to be delighted with his graphic delineations. Above all, the good citizen, the religious man, will read this highly interesting volume with no ordinary satisfaction."

"The excellent and lively work of our meritorious, self-taught countryman, Mr. Miller, is as admirable for the clearness of its descriptions, and the sweetness of its composition, as for the purity and gracefulness which pervade it." — *Edinburgh Review*.

"This admirable work evinces talent of the highest order, a deep and healthful moral feeling, a perfect command of the finest language, and a beautiful union of philosophy and poetry. No geologist can peruse this volume without instruction and delight." — *Silliman's American Journal of Science*.

"Mr. Miller's exceedingly interesting book on this formation is just the sort of work to render any subject popular. It is written in a remarkably pleasing style, and contains a wonderful amount of information." — *Westminster Review*.

"In Mr. Miller's charming little work will be found a very graphic description of the Old Red Fishes. I know not of a more fascinating volume on any branch of British geology." — *Montell's Medals of Creation*.

"Mr. Miller had elevated himself to a position which any man, in any sphere of life, might well envy. He had seen some of his papers on geology, written in a style so beautiful and poetical as to throw plain geologists, like himself, in the shade." — *Sir Roderick Murchison*.

"A geological work, small in size, unpretending in spirit and manner; its contents, the conscientious narration of fact; its style, the beautiful simplicity of truth; and altogether possessing, for a rational reader, an interest superior to that of a novel." — *Dr. J. Pye Smith*.

THE EARTH AND MAN:

*Lectures on Comparative Physical Geography, in its Relation to the History
of Mankind.*

By ARNOLD GUYOT, Prof. Phys. Geo. and Hist., Neuchatel

Translated from the French by PROF. C. C. FELTON. With Illustrations.

12mo. Price, \$1 25.

"The work is one of high merit, exhibiting a wide range of knowledge, great research, and a philosophical spirit of investigation. Its perusal will well repay the most learned in such subjects, and give new views to all of man's relation to the globe he inhabits." — *Silliman's Journal*.

"To the reader we shall owe no apology, : we have said enough to excite his curiosity, and to persuade him to look to the book itself for further instruction." — *North American Review*.

"The grand idea of the work is happily expressed by the author where he calls it the *geographical march of history*. * * * The man of science will hail it as a beautiful generalization from the facts of observation. The Christian, who trusts in a merciful Providence, will draw courage from it, and hope yet more earnestly for the redemption of the most degraded portions of mankind. Faith, science, learning, poetry, taste, in a word, genius, have liberally contributed to the production of the work under review. Sometimes we feel as if we were studying a treatise on the exact sciences ; at others, it strikes the ear like an epic poem. Now it reads like history, and now it sounds like prophecy. It will find readers in whatever language it may be published ; and in the elegant English dress which it has received from the accomplished pen of the translator, it will not fail to interest, instruct, and inspire." — *Christian Examiner*.

"These lectures form one of the most valuable contributions to geographical science that has ever been published in this country. They invest the study of geography with an interest which will, we doubt not, surprise and delight many. They will open an entire new world to most readers, and will be found an invaluable aid to the teacher and student of geography." — *Evening Traveller*.

"We venture to pronounce this one of the most interesting and instructive books which have come from the American press for many a month. The science of which it treats, is comparatively of recent origin ; but it is of great importance, not only on account of its connections with other branches of knowledge, but for its bearing upon many of the interests of society. It abounds with the richest interest and instruction to every intelligent reader, and is especially fitted to awaken enthusiasm and delight in all who are devoted to the study, either of natural science or the history of mankind." — *Providence Journal*.

"Geography is here presented under a new and attractive phase ; it is no longer a dry description of the features of the earth's surface. The influence of soil, scenery, and climate upon character, has not yet received the consideration due to it from historians and philosophers. In the volume before us, the profound investigations of Humboldt, Ritter, and others, in Physical Geography, are presented in a popular form, and with the clearness and vivacity so characteristic of French treatises on science. The work should be introduced into our higher schools." — *The Independent, New York*.

"Geography is here made to assume a dignity not heretofore attached to it. The knowledge communicated in these lectures is curious, unexpected, absorbing." — *Christian Mirror, Portland*.

W. & R. CHAMBERS'S WORKS.

CHAMBER'S CYCLOPÆDIA OF ENGLISH LITERATURE; A selection of the choicest productions of English Authors, from the earliest to the present time; Connected by a Critical and Biographical History. Edited by ROBERT CHAMBERS. In two vols. octavo, with upwards of 800 elegant illustrations. Price, in cloth, \$5.00.

* The Publishers of the AMERICAN Edition of this valuable work desire to state, that, besides the numerous pictorial illustrations in the English Edition, they have greatly enriched the work by the addition of fine steel and mezzotint engravings of the heads of Shakespeare, Addison, Byron; a full length portrait of Dr. Johnson, and a beautiful scenic representation of Oliver Goldsmith and Dr. Johnson. These elegant additions together with superior paper and binding must give this a decided preference over all other editions.

"We shall with peculiar pleasure the appearance of this work, and more especially its republication in this country at a price which places it within the reach of a great number of readers, and for which they can expect to be remunerated only by a very extensive sale."

"The selections given by Mr. Chambers from the works of the early English writers are copious, and judiciously made. ***** We shall conclude as we commenced, with expressing a hope that the publication which has called forth our remarks will exert an influence in directing the attention of the public to the literature of our forefathers." — *North American Review*.

CHAMBERS'S MISCELLANY of Useful and Entertaining Knowledge, with elegant illustrative engravings. Edited by WILLIAM CHAMBERS. Ten volumes, cloth. Price \$10.00

* The design of the MISCELLANY is to supply the increasing demand for useful, instructive, and entertaining reading, and to bring all the aids of literature to bear on the cultivation of the feelings and understanding of the people—to impress correct views on important moral and social questions—suppress every species of strife and savagery—cheer the lagging and desponding by the relation of tales drawn from the imagination of popular writers—rouse the fancy by descriptions of interesting foreign scenes—give a zest to every-day occupations by ballad and lyrical poetry—in short, to furnish an unobtrusive friend and guide, a lively fireside companion, as far as that object can be attained through the instrumentality of books.

CHAMBERS'S LIBRARY FOR YOUNG PEOPLE. A series of small books, elegantly illuminated. Edited by WILLIAM CHAMBERS. Each volume forms a complete work, embellished with a fine steel engraving, and is sold separately. 18mo. Price 37½ cents.

ORLANDINO: A Story of Self-Denial. By MARIA EDGEWORTH.

THE LITTLE ROBINSON: And other Tales.

UNCLE SAM'S MONEY BOX. By Mrs. S. C. HALL.

JACOPO: Tales by Miss EDGEWORTH and others.

TRUTH AND TRUST. Jervis Ryland—Victor and Lisette.

ALFRED IN INDIA. CLEVER BOYS.

MORAL COURAGE. TALES OF OLD ENGLAND.

 Other volumes are in preparation.

REV HARVEY NEWCOMB'S WORKS.

HOW TO BE A LADY; A Book for Girls, containing useful hints on the formation of character. Fifth thousand. 18mo., gilt cloth. Price 50 cents.

"Having daughters of his own, and having been many years employed in writing for the young, he hopes to be able to offer some good advice, in an entertaining way, for girls or misses, between the ages of eight and sixteen. His object is, to assist them in forming their characters upon the best model, that they may become well-bred, intelligent, refined, and good; and then they will be real *ladies*, in the highest sense." — *Preface.*

"They are full of wholesome and judicious counsels, which are well fitted to preserve the young from the numberless evils to which they are exposed, and to mould them to virtue and usefulness. There is a directness and earnestness pervading the whole, which must secure for it a ready access to the youthful mind and heart." — *Albany Argus.*

HOW TO BE A MAN; A Book for Boys, containing useful hints on the formation of character. Fifth thousand. 18mo., gilt cloth. Price 50 cents.

"My design in writing has been to contribute something towards forming the character of those who are to be our future electors, legislators, governors, judges, ministers, lawyers, and physicians,—after the best model. It is intended for boys—or, if you please, for young gentlemen, in early youth, from eight or ten to fifteen or sixteen years of age." — *Preface.*

"They contain wise and important counsels and cautions, adapted to the young, and made entertaining by the interesting style and illustrations of the author. They are fine mirrors, in which are reflected the prominent lineaments of the *Christian young gentleman and young lady*. The execution of the works is of the first order, and the books will afford elegant and most profitable presents for the young." — *American Pulpit.*

ANECDOTES FOR BOYS; Entertaining Anecdotes and Narratives, illustrative of principles and character. 18mo., gilt cloth. Price 42 cents.

"Nothing has a greater interest for a youthful mind than a well-told story, and no medium of conveying moral instructions so attractive or so successful. The influence of all such stories is far more powerful when the child is assured that they are true. The book before us is conducted upon these ideas. It is made up of a series of anecdotes, every one of which inculcates some excellent moral lesson. We cannot too highly approve of the book, or too strongly recommend it to parents." — *Western Continent, Baltimore.*

ANECDOTES FOR GIRLS; Entertaining Anecdotes and Narratives, illustrative of principles and character. 18mo., gilt cloth. Price 42 cents.

"There is a charm about these two beautiful volumes not to be mistaken. They are deeply interesting and instructive, without being fictitious. The anecdotes are many, short, and spirited, with a moral drawn from each, somewhat after the manner of *Tennyson*; and no youth can read them without finding something therein adapted to every age, condition, and duty of life. We commend it to families and schools." — *Albany Spectator.*

"He desires to instruct rather than to dazzle; to infuse correct principles into the minds and the heart of the young, than cater to a depraved appetite for romantic excitement. We cordially commend these volumes to all parents and children." — *Christian Alliance.*

CHRISTIANITY DEMONSTRATED in four distinct and independent series of proofs; with an explanation of the Types and Prophecies concerning the Messiah. 12mo. Price 75 cents.

"The object of the writer has been to classify and condense the evidences, that the whole force of each particular kind might be seen at one view. He has also aimed to render the work *practical*, so as to have it a book to be read as well as studied. The Types and Prophecies furnish an important species of evidence, and are rich in instruction upon the way of Salvation."

CRUDEN'S CONDENSED CONCORDANCE.

A COMPLETE

CONCORDANCE TO THE HOLY SCRIPTURES.

BY ALEXANDER CRUDEN, M.A.

A NEW AND CONDENSED EDITION, WITH AN INTRODUCTION,

BY REV. DAVID KING, LL.D.

Fifth Thousand. Price, in Boards, \$1.25; Sheep, \$1.50.

This edition is printed from English plates, and is a full and fair copy of all that is valuable in Cruden as a Concordance. The principal variation from the larger book consists in the exclusion of the Bible Dictionary, which has long been an incumbrance, and the accuracy and value of which have been depreciated by works of later date, containing recent discoveries, facts and opinions, unknown to Cruden. The condensation of the quotations of Scriptures, arranged under their most obvious heads, while it diminishes the bulk of the work, greatly facilitates the finding of any required passage.

OPINIONS OF THE PRESS.

From the Boston Recorder.

Those who have been acquainted with the various works of this kind now in use, well know that Cruden's Concordance far excels all others. Yet we have in this edition of Cruden, the best made better. That is, the present is better adapted to the purposes of a Concordance, by the erasure of superfluous references, the omission of unnecessary explanations, and the contraction of quotations, &c.; it is better as a manual, and is better adapted by its price to the means of many who need and ought to possess such a work, than the former larger and expensive edition.

From the Christian Mirror, Portland.

The condensation effected on this edition, leaves the book even more perspicuous, and a reader help than before.

From the Albany Argus.

The present edition, in being relieved of some things which contributed to render all former ones unnecessarily cumbrous, without adding to the substantial value of the work, becomes an exceedingly cheap book.

From the Albany Religious Spectator.

The work has lost nothing of its value from being condensed, as we find it, in the present edition.

From the Christian Reflector, Boston.

We cannot see but it is, in all points, as valuable a book of reference, for ministers and Bible students, as the larger edition.

From the Christian Watchman, Boston.

All in the incomparable work of Cruden, that is essential to a concordance, is presented in a volume much reduced both in size and price.

From the Baptist Record, Philadelphia.

The new, condensed and cheap work prepared from the voluminous and costly one of Cruden, opportunely fills a chasm in our Biblical literature. The work has been examined critically by several ministers, and others, and pronounced complete and accurate.

From the Advent Herald, Boston.

This is the very work of which we have long felt the need. We obtained a copy of the English edition some months since, and wished some one to publish it; and we are much pleased that its enterprising publishers now furnish the student of the Bible with a work which he so much at so cheap a rate.

RELIGIOUS PROGRESS;

DISCOURSES ON THE DEVELOPMENT OF THE
CHRISTIAN CHARACTER.

BY WILLIAM R. WILLIAMS, D. D.

12mo., Cloth; price, 85 Cents.

From H. J. Ripley, D. D., Prof of Sacred Rhetoric, &c., Newton Theol. Inst.

Strong conceptions, suggested by earnest conviction, arrest the reader's attention in this volume, no less than the author's characteristic beauty of thought and language. Historical and other illustrations of sentiments are apt and abundant; every page almost betraying the wide comprehension of knowledge which distinguishes the author. These Discourses cannot fail to make the heart better, while they inform the understanding and gratify a cultivated taste.

"This book is a rare phenomenon in these days. It is a rich exposition of Scripture, with a fund of practical, religious wisdom, conveyed in a style so strong and so massive, as to remind one of the English writers of two centuries ago; and yet it abounds in fresh illustrations drawn from every — even the latest opened — field of science and of literature." — *Methodist Quarterly.*

"His power of apt and forcible illustration is almost without a parallel among recent writers. The mute page springs into life beneath the magic of his radiant imagination. But this is never at the expense of solidity of thought or strength of argument. It is seldom indeed that a mind of so much poetical invention yields such a willing homage to the logical element. He employs his brilliant fancies for the elucidation and ornament of truth, but never for its discovery." — *Harpers' Monthly Miscellany.*

"With warm and glowing language, Dr. Williams exhibits and enforces this truth, every page radiant with 'thoughts that burn,' and leave their indelible impression upon the candid and intelligent mind." — *N. Y. Comm. Advertiser.*

"The strength and compactness of argumentation, the correctness and beauty of style, and the importance of the animating idea of the discourses, are worthy of the high reputation of Dr. Williams, and place them among the most finished homiletic productions of the day. We could wish their judicious thoughts and animated periods might secure the study of every Christian." — *N. Y. Evangelist.*

"This work is from the pen of one of the brightest lights of the American pulpit. We scarcely know of any living writer who has a finer command of powerful thought and glowing, impressive language, than he. The present volume will advance, if possible, the reputation which his previous works have acquired for him." — *Albany Evening Atlas.*

"Dr. Williams has no superior among American divines, in profound and exact learning, and brilliancy of style. He seems familiar with the literature of the world, and lays his vast resources under contribution to illustrate and adorn every theme which he investigates. We wish the volume could be placed in every religious family in the country" — *Philad. Chr. Chronicle.*

We venture to predict that this work will take its place at once among the classics of American literature." — *N. Y. Recorder.*

"These sermons are certainly able and eloquent productions: a valuable contribution to those efforts which are making, in various directions, to prevent the self-sufficiency of the nineteenth century from forgetting its allegiance to God and his Christ, and to wake up the church to the duty, even as it has the power, to extend over the entire spiritual government." — *N. Y. Chr. Inquirer.*

LIFE AND CORRESPONDENCE OF JOHN FOSTER,

AUTHOR OF "DECISION OF CHARACTER," "ESSAYS," &c

BY J. E. RYLAND.

With Notices of Mr. Foster as a Preacher and a Companion, by

JOHN SHEPARE, author of "Thoughts on Devotion," &c

Two Vols. in one. 714 pp., 12mo, cloth, \$1.25

"In simplicity of language, in majesty of conception, in the eloquence of that conciseness which conveys in a short sentence more meaning than the mind dares at once admit, his writings are unmatched." — *North British Review*.

"It is with no ordinary expectations and gratification and delight that we have taken up the Biography and Correspondence of the author of the 'Essays on Decision of Character,' &c. The memoir of such a man as John Foster must, of necessity, possess very peculiar attractions.

"We are glad to find ourselves in possession of so much additional matter from the well-nigh inspired pen of this great master in English composition." — *Christian Review*.

"A book rich in every way — in good sense, vivacity, suggestiveness, liberality, and piety." — *Mirror*.

"The letters which principally compose this volume bear strongly the impress of his own original mind, and are often characterized by a depth and power of thought rarely met with even in professedly elaborate disquisitions." — *Albany Argus*.

"This work, from the character of its subject, must constitute the choice book of the season, in the department of correspondence and biography. We all wish to know what he was as a friend, a husband a father, and as a practical exponent of what is enshrined in the immortal productions of his pen. All who appreciate the subject of which these volumes treat will rejoice in the opportunity of adding this treasure to their libraries." — *Watchman & Reflector*.

"John Foster was one of the strongest writers of his age." — *Christian Register*.

"In this large volume, of over 700 pages, the publishers have presented the reading public with the memoir and correspondence of one of the most profound and eloquent writers of the age. In vigor and majesty of conception and thought, and in simplicity of language, the writings of John Foster are unrivaled. It is almost superfluous to speak of their merits — for they have been read and appreciated extensively on both sides of the Atlantic. We wish to see a great man at home — and in the biography and letters comprised in the volume before us, this rational curiosity is gratified. The reader is introduced to the intellectual giant in the relations and every-day scenes of private life." — *Christian Observer*.

"Though a great, Mr. Foster was not a voluminous writer. Few men ever wrote with more care or more thoroughly elaborated their works than he." — *Western Literary Messenger*.

"John Foster was an extraordinary man. The life and correspondence of one who possessed the masterly powers of Mr. Foster must have much in them to instruct and improve all who are fortunate enough to have the volume that embraces them. — *Christian Witness*.

"John Foster was one of the greatest thinkers, and most vigorous and impressive writers of the present day. We are glad to see this work sold in the reach of all, at a very reasonable price." — *Christian Herald*

WAYLAND'S UNIVERSITY SERMONS.

SERMONS DELIVERED IN BROWN UNIVERSITY.

BY FRANCIS WAYLAND, D. D

Second Edition. 12mo. Price, \$1 00.

"Few sermons contain so much carefully arranged thought as these by Dr Wayland. The thorough logician is apparent throughout the volume, and there is a classic purity in the diction unsurpassed by any writer, and equalled by very few." — *New York Commercial Advertiser*.

"They are the careful production of a matured and powerful intellect, and were addressed to a thinking and well-informed audience, and are especially adapted for the educated and thoughtful man." — *Chr. Alliance*

"No thinking man can open to any portion of it without finding his attention strongly arrested, and feeling inclined to yield his assent to those self-convincing statements which appear on every page. As a writer, Dr. Wayland is distinguished by simplicity, strength, and comprehensiveness. He addresses himself directly to the intellect more than to the imagination; to the conscience more than to the passions. Yet, through the intellect and the conscience, he often reaches the depths of our emotive nature, and rouses it by words of power. We commend these sermons to all students of moral and religious truth, to all lovers of sound thought conveyed in elegant diction." — *Watchman & Reflector*.

"The discourses are characterized by all that richness of thought and elegance of language for which their talented author is celebrated. The whole volume is well worthy of the pen of the distinguished scholar and divine from whom it emanates." — *Dr. Baird's Christian Union*.

SACRED RHETORIC:

Or Composition and Delivery of Sermons.

BY HENRY J. RIPLEY, Professor in Newton Theological Institution.

Including Ware's Hints on Extemporaneous Preaching.

12mo. Price, 75 cents.

"An admirably prepared work, clear and succinct in its positions and recommendations, soundly based on good authority, and well supported by a variety of reading and illustrations. It is well adapted for a healthy discipline of the faculty, and there are few preachers who might not with profit revise their practice by its pages. It is worthy, too, of being a companion to Whately, in the general study of Rhetoric." — *N. Y. Literary World*.

"Prof. Ripley possesses the highest qualifications for a work of this kind. His position has given him great experience in the peculiar wants of theological students." — *Providence Journal*.

"This work belongs among the substantials of our literature. It is manfully the fruit of mature thought and large observation; it is pervaded by a manly tone, and abounds in judicious counsels; it is compactly written, and admirably arranged, both for study and reference. It will become a text-book for theological students; it deserves to be read by all ministers who can avail themselves of it, and especially by all young ministers." — *N. Y. Recorder*

REPUBLICAN CHRISTIANITY OR TRUE LIBERTY;

As exhibited in the Life, Precepts, and early Disciples of the Great Redemer.

BY E. L. MAGOON.

12mo. Price, \$1 25.

"It is adapted to the spirit of the times. It meets and answers the wants of the present day. It describes clearly the corruptions of men, the imperfections of the present, and the changes that must be made in the forms and spirit of religion, and through religion, upon State, to secure to us better and brighter prospects for the future. Author is not afraid to expose and condemn the errors and corruption either of the church or state." — *Christian Watchman.*

"It is a very readable, and we think will prove a useful book. The argument is clear and well sustained, and the style bold and direct, tone and spirit of the entire work are that of an independent thinker of a man whose sympathies are with the many and not with the few, no privileged class, but with the human race. We commend this book to all lovers of true liberty and of a pure Christianity." — *Providence Journal.*

"Mr. Magoon thinks boldly, and speaks frankly, and with a variety of fresh illustrations that never fail to command attention." — *New York Tribune.*

"He considers Christianity in all its parts as essentially republican. He has maintained his position with great tact. It is a clear, striking, attractive presentation of his views, and the reasons for them. It will attract attention, both from the subject itself, and from the manner in which handled." — *Philadelphia Chronicle.*

"This book is one which the masses will read with avidity, and it will, we think, will fire up the zeal of some Christian scholars." — *Bethel Memorial.*

PROVERBS FOR THE PEOPLE

Or Illustrations of practical Godliness, drawn from the Book of Wisdom.

BY E. L. MAGOON.

12mo. Price, 90 cents.

"He is quaint, sententious. He has indeed the three great qualities, point, and pathos; and always enforces high and noble sentiments." — *New York Recorder.*

"It is a popular manual of great practical utility." — *Ch. Chronicle, Pittsburg.*

"The subjects are so selected as to embrace nearly all the practicalities of life. The work, in consequence of this peculiar character, is found extensively useful." — *Rochester Democrat.*

"The work abounds with original and pithy matter, well adapted to engage the attention and to reform the life. We hope these discourses will be extensively read." — *Morning Star, Dover.*

"It is an excellent book for young people, and especially for young men amidst the temptations of business and pleasure." — *Albany Express.*

CHURCH HISTORY.—POLITY AND MEMBERSHIP.

THE APOSTOLICAL AND PRIMITIVE CHURCH; Popular in its government and simple in its worship. By LYMAN COLEMAN. With an introductory essay, by DR. AUGUSTUS NEANDER, of Berlin. Second Edit. 12mo. cloth. Price \$1.25.

From the Professors in Andover Theological Seminary.

"The undersigned are pleased to hear that you are soon to publish a new edition of the 'Primitive Church,' by LYMAN COLEMAN. They regard this volume as the result of extensive and original research; as embodying very important materials for reference, much sound thought and conclusive argument. In their estimation, it may both interest and instruct the intelligent layman, may be profitably used as a Text Book for Theological Students, and should especially form a part of the libraries of clergymen. The introduction, by NEANDER, is of itself sufficient to recommend the volume to the literary public."

LEONARD WOODS, BELA B. EDWARDS,
RALPH EMERSON, EDWARD A. PARK.

THE CHURCH MEMBER'S HAND BOOK. A Guide to the Doctrines and Practices of Baptist Churches. By REV. WILLIAM CROWELL. 18mo. Cloth. Price 37½ cents.

"We have never met with a book of this size that contained so full and complete a synopsis of the Doctrines and Practices of the Baptist, or any other church, as this. Mr. Crowell is one of the ablest writers in the denomination, and if there is a subject in the whole range of Christianity which he is pre-eminently qualified to discuss, it is the one before us. The 'Hand Book' is not an abridgment of the 'Church Member's Manual,' by the same author, but is written expressly as a brief, plain guide to young members of the church. It appears to have been prepared with much care and labor, and is just such a book as is needed by every young church member; we might safely add, and by most of the older members in the denomination; for there is a vast amount of information in it that will be found of practical use to all." — *Christian Secretary.*

"It is concise, clear, and comprehensive; and, as an exposition of ecclesiastical principles and practice, is worthy of careful study of all the young members of our church. We hope it may be widely circulated, and that the youthful thousands of our Israel may become familiar with its pages." — *Watchman and Reflector.*

THE CHURCH IN EARNEST; By JOHN ANGELL JAMES. 18mo. cloth; price 50 cents.

"A very reasonable publication. The church universal needs a re-awakening to its high vocation, and this is a book to effect, so far as human intellect can, the much desired resuscitation." — *N. Y. Com. Adv.*

"We are glad to see that this subject has arrested the pen of Mr. James. We welcome and commend it. Let it be scattered like autumn leaves. We believe its perusal will do much to impress a conviction of the high mission of the Christian, and much to arouse the Christian to fulfil it." — *N. Y. Recorder.*

"We rejoice that this work has been republished in this country, and we cannot too strongly commend it to the serious perusal of the churches of every name." — *Christian Alliance.*

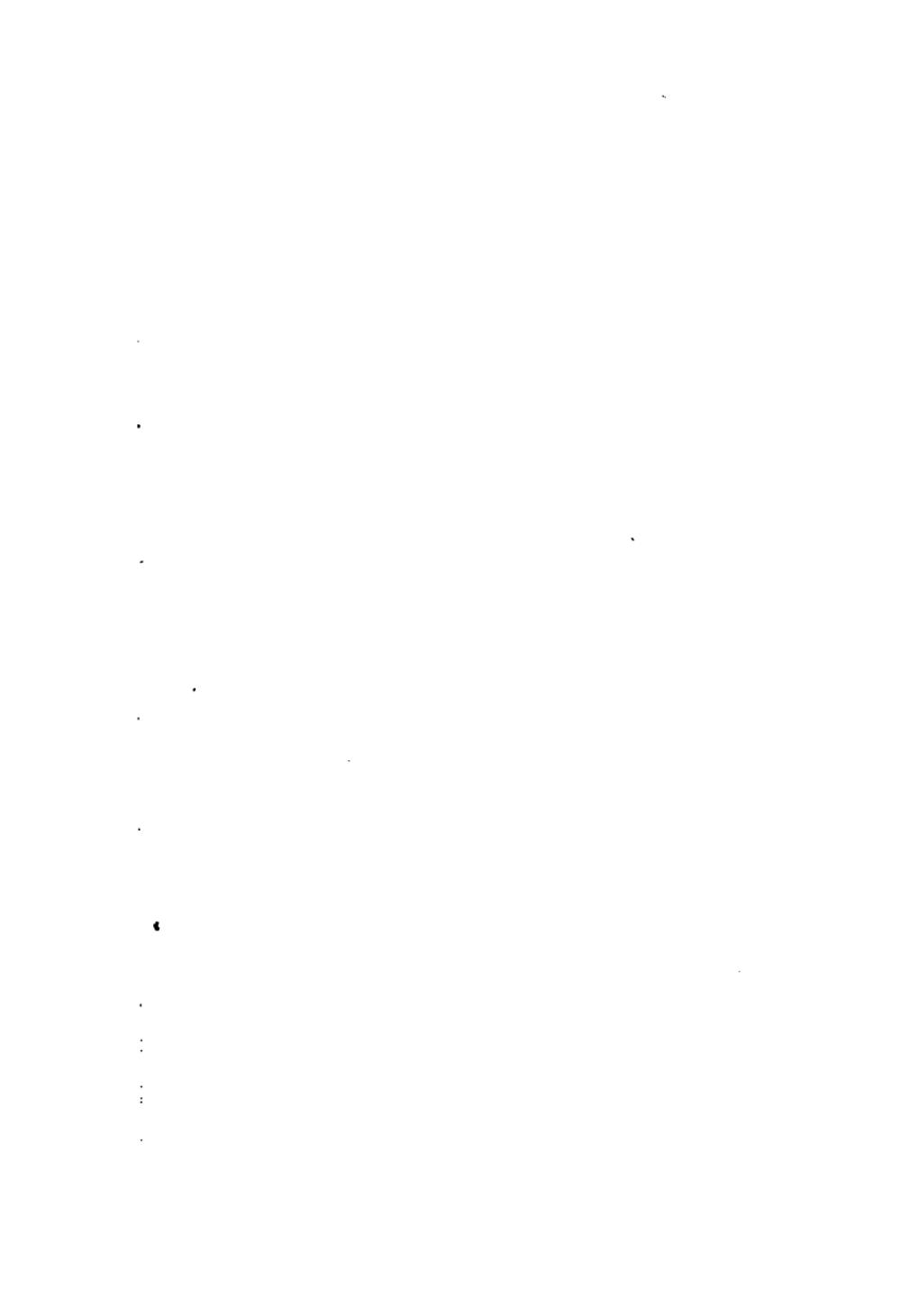
"Mr. James's writings all have one object, to do execution. He writes under the impulse — Do something, do it. He studies not to be a profound or learned, but a practical writer. He aims to raise the standard of piety, holiness in the heart, and holiness of life. The influence which this work will exert on the church must be highly salutary." — *Boston Recorder.*

THE CHURCH MEMBER'S GUIDE, By REV. J. A. JAMES. Edited by REV. J. O. CHOULES. New Edition; with an Introductory Essay, by REV. H. WINSLOW. 18mo. cloth. Price 35 cents.

A pastor writes — "I sincerely wish that every professor of religion in the land may possess this excellent manual. I am anxious that every member of my church should possess it, and shall be happy to promote its circulation still more extensively."

"The spontaneous effusion of our heart, on laying the book down, was, — may every church-member in our land soon possess this book, and be blessed with all the happiness which conformity to its evangelic sentiments and directions is calculated to confer." — *Christian Secretary.*

.....



VALUABLE SCHOOL BOOKS.

ELEMENTS OF MORAL SCIENCE. By FRANCIS WAYLAND, D.D. President of Brown University, and Professor of Moral Philosophy. Thirty-sixth Thousand. 12mo., cloth. Price \$1.25.

From Rev. Wilbur Fisk, President of the Wesleyan University.

"I have examined it with great satisfaction and interest. The work was greatly needed; and is well executed. Dr. Wayland deserves the grateful acknowledgments and liberal patronage of the public. I need say nothing further to express my high estimate of the work, than that we shall immediately adopt it as a text-book in our university."

From Hon. James Kent, late Chancellor of New York.

"The work has been read by me attentively and thoroughly, and I think very highly of it. The author himself is one of the most estimable of men, and I do not know of any ethical treatise, in which our duties to God and to our fellow-men are laid down with more precision, simplicity, clearness, energy, and truth."

"The work of Dr. Wayland has arisen gradually from the necessity of correcting the false principles and fallacious reasonings of Paley. It is a radical mistake, in the education of youth, to permit any book to be used by students as a text-book, which contains erroneous doctrines, especially when these are fundamental, and tend to vitiate the whole system of morals. We have been greatly pleased with the method which President Wayland has adopted: he goes back to the simplest and most fundamental principles: and, in the statement of his views, he unites perspicuity with conciseness and precision. In all the author's leading fundamental principles we entirely concur." — *Biblical Repository.*

MORAL SCIENCE ABRIDGED, by the Author, and adapted to the use of Schools and Academies. Twenty-fifth Thousand. 18mo., half cloth. Price 25 cents.

The more effectually to meet the desire expressed for a *cheap edition*, the present edition is issued at the reduced price of 25 cents per copy, and it is hoped thereby to extend the benefit of moral instruction to all the youth of our land. Teachers and all others engaged in the training of youth, are invited to examine this work.

"Dr. Wayland has published an abridgment of his work, for the use of schools. Of this step we can hardly speak too highly. It is more than time that the study of moral philosophy should be introduced into all our institutions of education. We are happy to see the way so auspiciously opened for such an introduction. It has been not merely abridged, but also re-written. We cannot but regard the labor as well bestowed." — *North American Review*

"We speak what we do know, when we express our high estimate of Dr. Wayland's ability in teaching Moral Philosophy, whether orally or by the book. Having listened to his instructions, in this interesting department, we can attest how lofty are the principles, how exact and severe the argumentation, how appropriate and strong the illustrations which characterize his system and enforce it on the mind." — *The Christian Witness.*

"The work of which this volume is an abridgment, is well known as one of the best and most complete works on Moral Philosophy extant. The author is well known as one of the most profound scholars of the age. That the study of Moral Science, a science which teaches *goodness*, should be a branch of education, not only in our colleges, but in our schools and academies, we believe will not be denied. The abridgment of this work seems to us admirably calculated for the purpose, and we hope it will be extensively applied to the purposes for which it is intended." — *The Mercantile Journal.*

GOULD AND LINCOLN,

59 WASHINGTON STREET, BOSTON,

WOULD CALL PARTICULAR ATTENTION TO THE FOLLOWING VALUABLE WORKS
DESCRIBED IN THEIR CATALOGUE OF PUBLICATIONS, VIZ.:

THE ANNUAL OF SCIENTIFIC DISCOVERY.

HUGH MILLER'S WORKS.

CHAMBERS' WORKS. HARRIS' WORKS. MALL'S WORKS.
NEWCOMB'S WORKS.

WAYLAND'S WORKS. AGASSIZ'S WORKS. GUYOT'S WORKS.
SMITH'S NATURAL HISTORY OF THE SPECIES.

SIEBOLD AND SEANNIUS' COMPARATIVE ANATOMY OF THE
ANIMAL KINGDOM.

ANCIENT LITERATURE AND ART, BY EDWARDS, SEARS, AND
FELTON.

ARVINE'S CYCLOPÆDIA OF ANECDOTES.

BANVARD'S AMERICAN HISTORIES.

KITTO'S CYCLOPÆDIA OF BIBLICAL LITERATURE.

KITTO'S PALESTINE.

VALUABLE WORKS ON MISSIONS.

THE PSALMIST: A COLLECTION OF HYMNS.

ELEGANT MINIATURE VOLUMES.

WILLIAMS' RELIGIOUS PROGRESS, AND LORD'S PRAYER.

DAVIESON'S BIBLICAL CRITICISM.

CRUDEN'S CONDENSED CONCORDANCE.

RIPLEY'S SACRED RHETORIC,—NOTES ON GOSPELS AND A
VALUABLE SCHOOL BOOKS. WORKS FOR SABBATH SCHOOLS.

WORKS ON CHRISTIAN BAPTISM.

MAGOON'S REPUBLICAN CHRISTIANITY, AND PROVERBS FOR
THE PEOPLE.

CROWELL'S CHURCH MEMBER'S MANUAL, AND HAND-BOOK.

JAMES' CHURCH MEMBER'S GUIDE, AND CHURCH IN EARNEST.
LIFE AND CORRESPONDENCE OF JOHN FOSTER.

WORKS IN

THE VARIOUS DEPARTMENTS OF LITERATURE, SCIENCE AND ART,
RELIGIOUS WORKS.

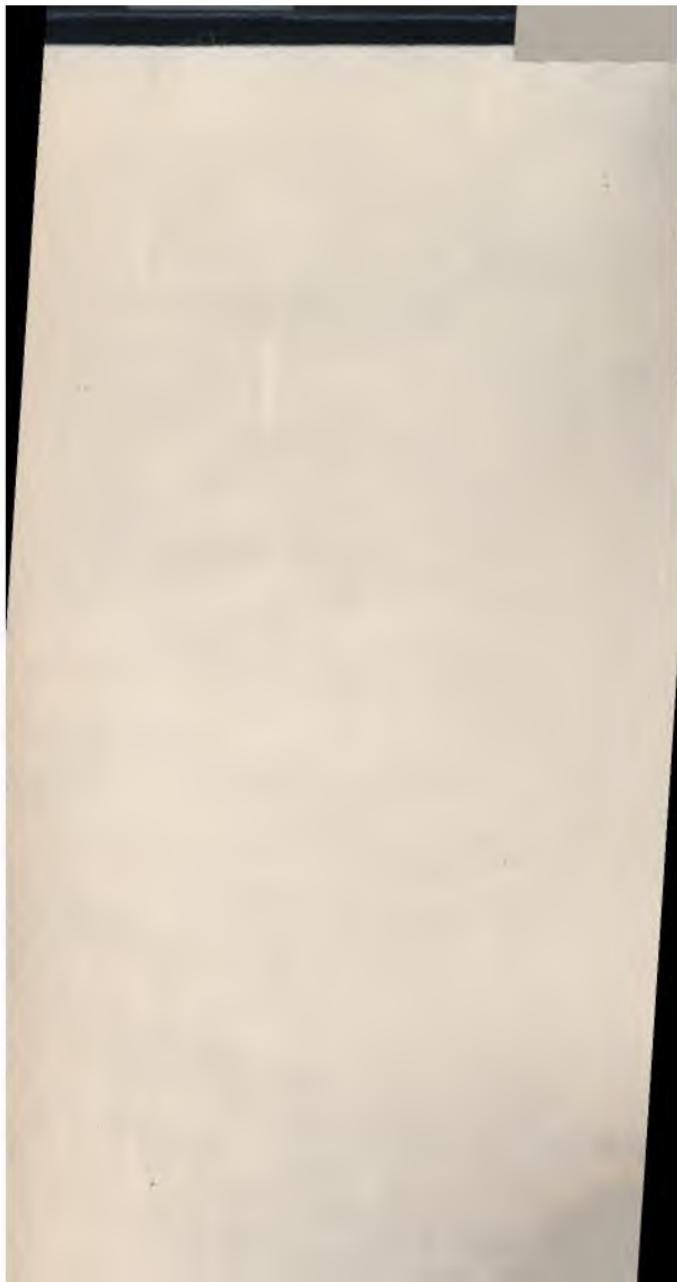
VALUABLE MISCELLANEOUS WORKS.

MARCOU'S GEOLOGICAL MAP, ETC., OF U. S.

—'S GEOLOGICAL CHART.

1695T2 005
50 53 BR

4351





STANFORD UNIVERSITY LIBRARIES
CECIL H. GREEN LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-1493

All books may be recalled after 7 days

DATE DUE

APR 18 1990 — *tu*

JUN 2 1990

STANFORD, CALIFORNIA 94305-6004

BV 4935 .C64 C35 1853

C.1

Hannah Corcoran :

Stanford University Libraries



3 6105 038 907 403

